

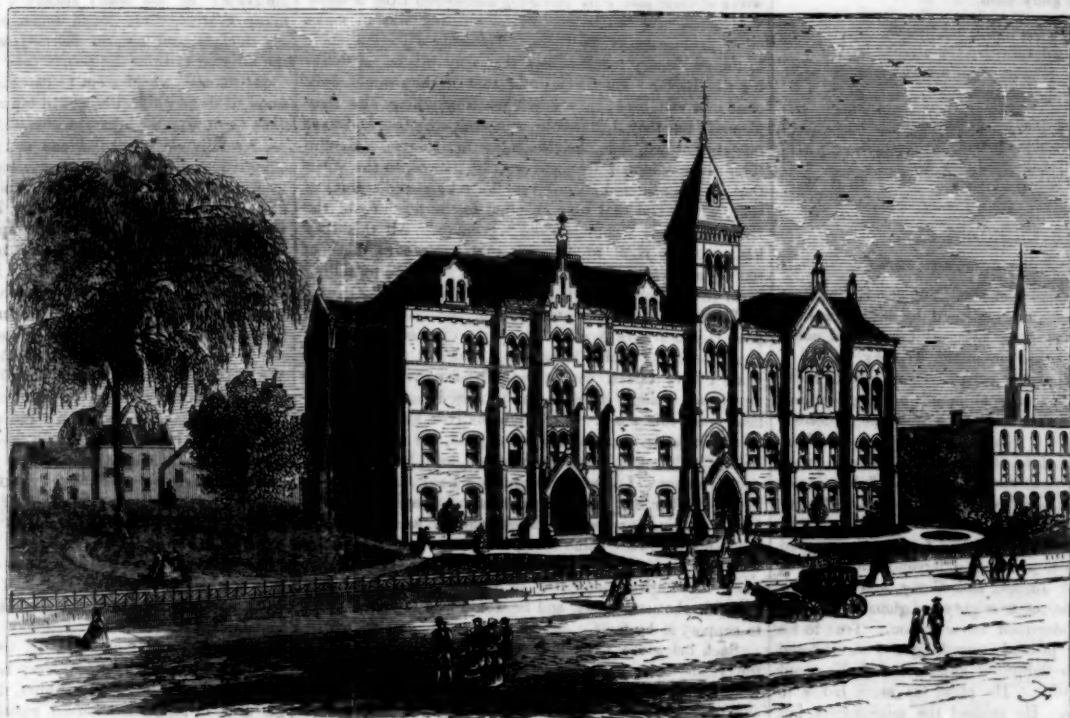
ZION'S HERALD

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CINCINNATI WESLEYAN COLLEGE.

We insert with this issue a cut of the Cincinnati Wesleyan College, our oldest institution — with collegiate powers — for young women. It was chartered in 1842, and has already sent out some four hundred alumnae. They have their homes now in many of the States of the Union.

It has a varied history. It was first located on Seventh St., subsequently on Vine St. It is now on Wesley Avenue. Scholarships were sold in order to endow it, and, as in nearly all cases, were the occasion of prosperity in numbers, and adversity in fact. It continued its existence on Vine St. until 1866, when it was suspended in order to close out the old building and property, settle up with the scholarship holders, and inaugurate the new enterprise, which has culminated in the magnificent edifice you see in this number.

The building is nearly two hundred feet front, with a depth of sixty and ninety feet, four stories above the basement, with Mansard roof in addition. The different stories are high, the rooms large and well-ventilated, and entirely furnished. The corridors are wide and airy, and the school-rooms and recitation-rooms are models of convenience and comfort. The heating and water facilities are excellent.

The chapel is fifty-five feet square, and thirty-five feet in height. It will seat five hundred. The memorial windows in the chapel are unique and finely executed. They were designed and executed at the establishment of Mr. Sharp, of New York.

This building was finished and the college re-opened, September 30th, 1868. The entire outlay, in buildings and grounds, is \$225,000. New courses of study have been introduced, equal to our regular college courses. Pupils completing these courses are entitled to the usual college degrees. The degrees of A. B. and B. S. have already been conferred upon several young women graduated at the two commencements since the opening. Two schools are carried forward, the academy and the college. The first has a course of three years, and the second of four years. The classification is becoming more perfect each session, and the different years in college are now plainly marked. The Freshman class entering this fall has reached fifty. This is perhaps the largest Freshman class entering any of our institutions for young

women. The various chairs are filled with experienced professors and teachers. Rev. Lucius H. Bugbee, D. D., was elected to the presidency in September, 1868, and has been assiduous and constant in his labors to build up a high-toned and thorough working college for young women. He has given ten years to the educational work of the Church, occupying positions in Iowa and Illinois before assuming his present position. The spirit and purpose of all the teachers, as well as the determination of the trustees is, to furnish the highest grade of scholarship and instruction to the young women availing themselves of the privileges of the college. Thirteen different States were represented among the pupils the last year. All honor to the noble men and women who have built this college. Let it now be amply endowed, and its future will be a history of increasing usefulness and power.

The Hanover Street Church, after ample deliberation and consultation, have unanimously decided to rebuild on their old site. The location is greatly improved by the widening of the street, and though not central for population, is yet not without a large surrounding neighborhood. The plan is to build a handsome block, nearly ninety by seventy, with four stories on the street, vestry, class-rooms, and all the apparatus of a church on the second floor, and on the third story a spacious hall twenty feet high, with paneled and frescoed ceiling, organ, and all the arrangements of a church that will seat seven hundred and fifty. It will cost about \$40,000, besides the land, and will be probably paid for, within ten thousand dollars, at its completion. The corner-stone is intended to lay on Thanksgiving Day. The property will be worth not less than a hundred thousand dollars. The First Church still lives, and will live, more and more unto the perfect day.

Rev. W. D. Morrison, of Stafford Springs, Conn., writes: "The Republican party in Massachusetts have finally ignored Prohibition in such a manner that the most obtuse cannot help seeing what they mean. In Connecticut we are steeped in rum; every man drinks, or sells, or lets it alone as he pleases. Multitudes die of it."

"Warrington," who ought to know, says:—

"Dr. Bellows attempts to show that the Unitarians are the national Church. The argument seems to be that the State is built or has grown up in Nothianism, and as the Unitarians are pretty near this, they are entitled to the credit of nationality. But why not give it to the Nothians themselves?"

Why not? If that is to be considered the national Church that has no creed nor faith, scarcely an organization, the Nothians are decidedly in the lead. Let them have the name since they have the game.

The Register says:—

"Not long ago a little son of a well-known Western member of Congress — a Unitarian — whose home is in an 'Evangelical' neighborhood, after playing with some juvenile companions of the 'Evangelical' Sunday school, and hearing their conversation on religious matters, inquired eagerly: 'Mamma, will God bite?'"

If that lad does not find out, as the Bible teaches, that "God is a consuming fire," he will not be apt to grow up in His nurture and admonition. The teaching that the Creator is weaker than the weakest grandam or great grandmère, will never make strong men. The Evangelical lads will find that the fear of the Lord is the beginning of wisdom, and that will not make them love or serve Him any the less, but much the more.

A writer in *The Advance* seems to be ignorant of the doctrine or experience of full salvation. Let him experience the complete deliverance of his soul from sin, through faith in the blood of Christ, and he will know the length and the breadth, the height and the depth of the love of Christ which passeth knowledge. That is full salvation. All the Church needs it. How few abide in it!

The Commonwealth thinks the juxtaposition of a farming and obituary department unseemly. Hardly as much so as its own juxtaposition of Skepticism and Orthodoxy in its lecture reports, or of Prohibition and Free Rum in its editorials. The former are necessary to the natural making up of any paper — the last is a mixture that God and good men reject.

Original and Selected Papers.

YE ARE HERE.

Ye are here, sad days of the leaf-shorn bowers;
We may trace your coming now
In the faded ranks of the dying flowers,
And the brown hills' withered brow!

There's a paler light where the sunset glows,
For the flight of the rolling year
Has taken from Summer the rich, red rose,
And flung it on Autumn's bier.

O bright were the hours of the violet's birth,
And sweet were the gales of Spring;
When the voice of streams made joy in the earth,
As they mirrored the wild bird's wing.

But brighter still when the summer flower
Unfolded his chalice fair,
And the rainbow hung in the sun-bright shower;
God's token of ceaseless care.

They have passed away from mount and stream;
They are buried in Time's dim urn;
They will come no more while the stars shall gleam,
Or the sun in his glory burn.

From many a heart life's spring has passed,
The beautiful summer flown;
The leaves on life's autumn winds are cast,
From ruthless pinions strown.

Yet the harvests rich that are gathered in,
Which autumn alone bestows,
But speak of treasures the soul may win,
Where immortal beauty glows.

H. B. W.

KESHUB CHUNDER SEN.

BY REV. J. M. THOBURN, OF INDIA.

When this earnest leader of the Bengalee Rationalists set out for England, it was expected by his friends in India that he would attract no little attention; and not a few entertained hopes that he might be very useful in helping forward some of the great reforms which India needs, but whose battles must be fought on English soil. He has attracted attention enough, it must be confessed, but there is reason to fear that his mission to the West will prove an entire failure, if indeed it does not prove more than a failure, a positive injury. This failure is not of his own making. It is owing to the blundering dreams of his English friends, who seem to have fondly hoped that in the person of the Baboo they had found an improved kind of Christian, a man above and beyond such men as Paul, and Wesley, and Judson, and Carey, and one who was to be the apostle of a mighty religious revolution. The stranger soon understood the situation. True to his Oriental instincts, he praised everything and surrendered nothing. He told his delighted hearers that India could not do without the Bible. He pleaded for more ladies to teach in the *sanskrit*. He praised the missionaries, but mourned over their sectarianism. The poor natives were bewildered by the multitude of gopeis. He said many good things about Christ, and also many vague things, capable of one interpretation in England, and another in India. Thousands applauded, and India was astounded to find such men as Dean Stanley indulging the wildest fancies about a man who had represented anything but Christianity in India. American "liberals" invited the stranger to visit America, with a vague persuasion that, in doing so, they were doing something of a liberal kind, but little dreaming that they were thereby endorsing evils in India of which Andrew Johnson would be ashamed. The statement of one or two facts will show how far in advance of ordinary Christians the distinguished Baboo really is.

At the very time that he was receiving his ovations in London, a female relative of his, a young widow of seventeen, was arraigned before a civil court in Calcutta to show cause for having become a Christian against the will of her relatives. She had been left a widow when only nine years old, and, according to Hindoo custom, had been kept in strict seclusion and domestic disgrace, as a punishment for having been so unfortunate. She was reached by a Bible reader, and, after long reflection, resolved to become a Christian. To take this step in her mother's home was impossible, and she accordingly took refuge with a missionary who gave her a shelter. The greatest excitement followed among a certain class of educated natives, and a determined effort was made to force the young widow back into her Hindoo prison. In this effort, the Brahmins, the immediate friends and disciples of Keshub Chunder Sen, were the most active workers. The missionary and the widow were both summoned into court, and an English judge was asked to forcibly send back the fugitive widow to her heathen relatives, on the ground that immemorial Hindoo usage made it unlawful for a woman to go abroad from her home, and that Hindoo women were not at liberty to choose for themselves in matters pertaining to religion. In order to maintain these outrageous claims, the Brahmin lawyer denied the right of women to the privilege of the *habeas corpus*, and throughout the whole case the worst claims of heathenism were pressed on the court with all gravity and earnestness. Their effort

failed, and its failure marked an era in the history of Indian reform. Since the abolition of the infamous *suttee*, no such victory has been gained in India for woman and her rights. As usual, the majority of the English papers in India opposed the missionary and his hapless convert, and the battle was fought out by the missionaries and their friends. To them belongs the credit of having secured human rights for the women of India.

It is easy to say that Keshub Chunder Sen should not be held responsible for the errors of others, but the Indian public will not so acquit him. He is a representative man, a leader of the Brahminist sect, and a professed reformer. The case of this widow has excited as much feeling in Calcutta as that of Anthony Burns did in Boston, and a leading man cannot be indifferent to it. Keshub Chunder Sen well knows that one brave word from him would do more than that of any other man to give peace to his widowed relative, but he is silent. Rumor says his sympathies are with her enemies. Be that as it may, he has chosen silence at a time when no true reformer could be silent.

Immediately after this excitement in Calcutta, a meeting of Bengalee gentlemen was held in Lucknow. The chairman of the meeting was a Brahminist, and a number of others present were also "improved Christians." The wives of these men were receiving instruction from missionary ladies, and the object of the meeting was to make other arrangements for them. The only objection made to the missionary teachers was that they insisted on teaching the Bible. They were told that if they would only omit that one book, they might teach anything else they pleased; but they declined to make the omission, and were politely notified that their teaching must cease. Resolutions were adopted by these worthy Baboos, to the effect that they considered themselves the religious guardians of their wives, and that they objected to the teaching of the Bible on purely "conscientious" grounds. All this they had a perfect right to do; but what are we to think of their great leader tickling his English audience by telling them that "India cannot do without the Bible?"

The much applauded statement of the Baboo, that the poor Hindoos were bewildered by the diverse teachings of rival sects, is wholly imaginary. During the past ten years I have talked with thousands of natives, and have never met a single inquirer who professed the slightest difficulty on this score. Very few natives know anything about Christian sects, and those who do, are not surprised, being familiar with countless sects of both Mohammedans and Hindoos. I have a Church of England missionary for a neighbor, and no one ever asks me wherein we differ. Our preaching is recognized as one and the same; and if a thousand inquirers came to us, I doubt if one would ask wherein we differed in our religious views. The Baboo knew that he was pandering to a popular prejudice when he made that statement, and he would find it very difficult to support it by facts.

Such being the position of the Baboo's party in India, the reader can easily imagine how humiliating it is to Christians here to see this man held up before England and America as a kind of improved edition of the apostle John. Dean Stanley & Co. had a magnificent opportunity for testifying for the truth; but they trampled truth in the dust, and told India that they had been looking so long through fogs and clouds for light, that they must at last turn to the East for a new sunrise. They looked for Christ in "an Oriental aspect." The Christ known in the West is too positive a character. It costs too much to believe in Him. His gospel makes people uncomfortable, and insists too much on uncompromising truth and holiness. In short, it is too radical.

That word *radical* has been a power in American politics for some years past; is there no place for it in religion? In the impeachment days the slightest word in favor of acquittal was a venial offense. No man was worthy of the name of an anti-slavery man who was not opposed to every relic of slavery. It was war, without peace or truce, against the wrong in all its ramifications. Radicalism was power, and even politicians learned how to appreciate its worth. But introduce genuine radicalism into religion, and you become a bigot. You must not compromise with rebels or Democrats, but you may compromise both truth and right with Hindoos and Buddhists. You must not yield an iota to Andrew Johnson, but you may give place to the devil to any extent. You may be obstinately positive in politics, but you can only speculate in theology. There is certainty in political platforms, but in religion no man dare assume that he is right. He may be right, but others are just as likely to be, and religion is only a great game of guess. Such is the popular "liberalism" of the day, and such is the interpretation which India gives to the Baboo's reception. Now what India needs to be told, what the world must learn, is that the most sure and certain of all certain things is a living Christ in the human heart. It is not a speculation, a belief, a tradition, but a consciousness. It is one and the same in every age. It is the essence and sum of religion. It is Truth. Dean Stanley will never see that Christ in an "Oriental aspect." Had he known the alphabet of the religion he tries to teach, he would never have talked such nonsense. He must look, not to the East, or the West, but to the Cross, and he will soon find his faith resting on sure foundations.

THE TRUE PREACHER.

BY REV. MARK TRAFTON.

Goethe, the poet, introduces the colloquy following between two of his characters, one a clergyman:—

W. "Delivery makes the orator's success,
There I'm still far behind hand, I confess."
F. "Seek honest gains without pretense;
Be not a cymbal-tinkling fool;
Sound understanding and good sense
Speak out with little art or rule;
And when you're something true to utter,
Why hunt for words in such a flutter?
Yes, your discourses that are so refined,
In which humanity's poor shreds you trifle,
Are unrefreshing as the mists and wind,
That through the withered leaves of autumn whistle."

I have made this rather long quotation from the great poet, for the purpose of conveying through it some suggestions to my juvenile co-laborers, who have not enjoyed the privilege of matriculation in that now extinct college of nature and necessity with some of us old fellows, but whose hard lot has been to be incubated by artificial agencies.

That there is too much artificiality in the pulpit of these modern times, no good observer can honestly deny. Style, manner, meretricious ornamentation, are most earnestly cultivated by too many speakers, and coveted by too many hearers, while sound sense, wholesome and elevating thought, and natural delivery are things of the past; the vitiated taste of the people love to have it so.

Be natural, would seem to be a dictate of good common sense, if to be natural is not to be uncouth, coarse or vulgar; for in case such excrescences attach to one, they must be carefully corrected. I can conceive of nothing more offensive than to hear one addressing the throne of grace in feigned and drawing tones, whining and whimpering like a whipped child, or bellowing like a bull calf. How would it strike you to have one approach you to prefer some important request, and do it in such a manner? It would excite your merriment, if not indignation.

But why address a public assembly in a manner which would not be tolerated for a moment in the drawing-room, or social intercourse with friends? Why be one person in one position, and quite another in a different one? Why not be yourself at all times? I sat listening to a preacher recently, when he suddenly paused, and apologized for the extension of his remarks, and then started off again. Now a blind man sitting in the audience would have inferred that a second person had made the apology, so entirely different were the tones and style of address. I have in my mind at this moment, a talented and promising young minister, who has acquired such a habit of drawing as to render his exercises exceedingly disagreeable, if not positively repulsive; it surely would be easy for him to correct this habit, if he would only resolve to be natural; he would not allow his children to address him in that manner.

It is true, and "pity 'tis, 'tis true," that many people who listen to preaching care very little about the thought in a discourse; it is the manner, the tone of voice, the gestures, in fine, the outward, garish tinsel which attracts them; they are thus saved the trouble of thinking. "I do not remember what his sermon was about," said an entranced old lady, "but O, that blessed tone!" And so many preachers gain celebrity by mere outside glitter, whose hearts never quivered with emotion, and whose brain never throbbled with a fresh thought. Such preaching can do no possible good; it only gratifies superficial souls, while it is a mockery in the sight of heaven.

If a preacher has anything worth saying, he will be listened to, and appreciated, even if he is a little awkward in manner, or faulty in style; and then he will enjoy the rich satisfaction of knowing that it is himself, whether defect or excellency, and not a reflection from a study looking-glass. Allow me, then, to earnestly exhort my young brethren in the ministry to look at this matter seriously, and consider its importance in its bearing upon your future.

A mere rhetorician is the creature of a day, while a true thinker and sturdy logician will live forever. Read Mr. Wesley's sermons, then take up Mr. Whitefield's, and do you not at once feel the difference?

Mr. Wesley was a thinker and a logician; Mr. Whitefield was an actor, a rhetorician. The first moved the masses by the force of truth; the last by gestures, and tone of voice, and appeals to passion. The hearers of the first carried away something to think of and to remember to the end of life; those who heard the last could remember how beautifully he pronounced Mesopotamia! The fruits of Mr. Wesley's labors will be gathered through the ages in increased richness and abundance, while Mr. Whitefield's work seems to be done.

It is thought that tells and lives, not manner; and that preacher who is careful to have something to say, will always have attentive hearers. The practice of going into the pulpit with little or no preparation, cannot be too severely reprehended; one has no right to do this, and then to depend upon some clap-trap or artificial manner to catch the breeze of popular applause. I exhort, then, that you study to show yourselves workmen that need not be ashamed, retaining your freshness and vigor when age shall mature your powers, and mellow and chasten your feelings. Such preachers never grow old, or become un-

acceptable to the people; but their ripe, matured thoughts still glow and sparkle, even though the outward man has suffered a diminution of youthful vigor.

THE POWER OF A KIND WORD.—In one of the excursions which Dr. Jackson made while in Burmah, he stopped in a village on the river Selwyn.

As he stepped on shore, he noticed a tall, fine-looking woman standing near the place of landing. He approached her, offering his hand and inquiring for her health.

"Well, my lord," she replied.

He had time for but a few words more when he was called back to the boat, and left her with his blessing. The woman gazed after him in mute amazement. Never before had she received such courtesy from any man. Though a princess, such was the degradation of a woman in her country, she had been treated as a slave.

Soon her brothers came, and she said to them, "I have seen one of the sons of God."

"Did he speak?"

"Yes; and he gave me his hand."

"Did you take the hand of a foreigner?"

"Yes, for he looked like an angel."

The brothers took her home to her husband, who was the chief of the province. He was very angry with her and beat her.

That night she was called to attend a heathen ceremony, but she said, "No, no. Ever since I was a child I have served Satan and Guadama, and they have never prevented my husband from beating me. This man spoke to me kindly and gave me his hand. His God must be the God. Hereafter I worship Him."

True to her purpose, she began that very night to pray to the unknown God of the white foreigner. Her prayer was this:—

"Mighty Judge, Father God, Lord God, Uncle or Honorable God, the Righteous One! In the heavens, in the earth, in the mountains, in the seas, in the North, in the South, in the East, in the West, pity me, I pray. Show me Thy glory, that I may know Thee who thou art!"

This prayer she offered for five years, never again making offerings to idols or demons. At length a missionary came to that benighted village. "She ran to him," the narrative says, "and sat at his feet for nine days." What days those were to her! She had been groping in darkness, and now light beamed upon her. She was hungering and thirsting, and now bread from heaven and the water of life were offered to her. She had labored and was heavy-laden, and now she could come to Christ and find rest. She did come, and O how gladly! The Saviour revealed to her was just the Saviour she needed. He was infinite in compassion, and had power to save to the uttermost. She cast herself at the foot of the Cross, and found peace in believing. Henceforth she was not her own. She lived for the precious Saviour who had died for her.

When, soon after, a female missionary came to labor for that people, she took her to her own home, and aided her in every possible way. Very soon there was a reformation in the village. The men, from being bacchanalians, became a God-fearing people.

Guapung, for that was the name of this remarkable woman, was the means, with the help of the female missionary, of the establishment of a Christian church in Dong Yahn, from which two other churches soon proceeded. This church was the first to build its own chapel and support its own pastor. Guapung established the first district school in the province, and supported it. She labored much with the mothers to teach them humane ways of training their children, and all she came in contact with she sought to win to Christ. She had great power with every one, for she herself lived on the Word of God, and seemed to catch the tones of the "better land."

Trace back this useful Christian life, and you will find its beginning in a kind, Christian word.

SIR JAS. Y. SIMPSON, THE GREAT SCOTCH PHYSICIAN, thus described by Rev. J. B. DUNN.—"Chief among the striking characters I remember to have often met years ago in the streets of old Edinburgh, that ancient city 'throned on crags,' were two whose impressive forms never failed to arrest attention even in the most crowded thoroughfares. I think I see them now. That tall, broad, robust, commanding figure, around whose finely formed head the silvery hair flows in wavy locks, is Professor Wilson, better known as Christopher North. That other, short, thick-set figure, bearing the massive head, with hair as long, if not as wavy, like

"Bacchus crowned with head of Jove,"

is in personal appearance as remarkable. Once seen he can never be forgotten. No more can one fail to recognize the influence of his presence and the power of his wonderful eye. To see him as he was seen some years ago, one would have thought that the vigorous vitality of that frame would have carried him at least to threescore and ten. Alas! Sir James Young Simpson has gone to sleep twelve years short of the allotted period of man.

THE RELIGION OF LABOR.—Religion does not altogether consist of devotional exercises, but, as well, of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces, and ecclesiastical paraphernalia. It is not especially for Sabbaths and sanctuaries, but also for week days, for shops, for homes, for mills, for stores, for streets and fields. Religion is largely an out-door institution. Its Author was born, baptized, transfigured, and crucified under no roof but the sky. It means diligence in business, serving the Lord in common vocations and every-day relations, as well as in consecrated syllables on set occasions. Jesus was more sublimely great standing unknown at the carpenter's bench in Nazareth, with apron on, than if he had been surprised as a priest in the temple, or arrayed in robes of royalty on Pilate's throne. He was greater with an adze in his hand than with a crown on his head. Christianity

allows no aversion toward the mechanic. It gives him honorable position. It invites him to its home, and visits him in his. Yet how many rich young ladies who would scorn to associate with the sons and daughters of our workmen! The matrimonial problems that busy their brains involve such fractions as lawyers, physicians, large-salaried preachers, wholesale merchant, millionaires, and gentlemen of leisure. It would be ridiculous, they think, to throw themselves away on mechanics! Of course, society has its affinities, and that is well. Education grants it. Refinement and culture always seek their level. But we dig down for gold. Too often, dissipated dandyism is petted and honored, while intelligent industry is denied a place. The difference between building houses and selling houses is not so great that one should be considered contemptible and the other illustrious. Really, as a business, it makes but little difference whether a man mends clothes, bones, pens, houses, laws, or morals. Work is work, and nothing less; man is man, and nothing more. — *Clark's Work-day Christianity.*

Dr. Ray Palmer told us a capital story. A western Christian mother and authoress told him that her son, whom she had advised to unite with the Church, had a difficulty. "I don't see, mother, the great merit in Christ's dying for us. If I could save a dozen men by dying for them, I think I would. Much more if there were millions of them." "But, my son, would you die for a dozen grasshoppers?" "That set him thinking. After a few days, he came to her with his doubts all cleared. 'I don't know about the grasshoppers; they are a pretty clever kind of bug. But if there are millions of mosquitoes, I think I should let them die!'" There are older heads than his that need the same hint.

Can thy soul know change?
Hail then, and hearken from the realms of help!
Never may I commence my speech, my due,
To God, who best taught speech by gift of thee,
Except with bent head and beseeching hand;
That still, despite the distance and the dark,
What was again may be: some interchange
Of grace, some splendor once thy very thought,
Some benediction anciently thy smile.

— *Howson's Dedication to his Wife.*

A SIGH.

Would God that I might gain,
Like Thomas, ease from pain;
His thrilling faith to know,
A thousand leagues I'd go.

My flesh should waste with sighs;
Tears from my longing eyes
A constant stream should flow,
Could I approach Thee so.

Dear God! to choose, who knows?
In faith grant me repose:
Then seal my eyes in night,
Blind hearts can find Thy light.

Translated by Rev. GEORGE PRENTICE, from the German of Zinzendorf.

DEAD IN JESUS.—Mr. Corderoy, speaking of a Sunday scholar at Walworth, says, "There was a little girl, not long ago, severely scalded. She was taken to the hospital, and only survived a short time. There lay the little sufferer, all her last night on earth, in the doleful sick ward of that hospital; nothing was heard to break the stillness of the hour but the ticking of the great clock. By and by there arose from her bed a low, but sweet and beautiful melody—

"Jesus, the name to sinners dear,
The name to sinners given;
It scatters all my guilty fear,
And turns my hell to heaven!"

All was still again; nothing was heard but the ticking of the great clock in the ward. At length the voice broke out again, and even more sweetly than before—

"Happy if with my latest breath
I may but pay life's name,
French Him to all, and cry in death,
Behold, behold the Lamb!"

The nurse hastened to the bedside, but she was too late; angels had been there before, and the happy spirit of the child had gone from singing "Behold the Lamb!" on earth, to see Him in His glory above. Sunday-school teachers, these are results worth striving for, and such as will well repay all your toil.— *Biblical Treasury.*

CHILDREN CHANGING.—When our children are about us, we should anticipate the time when, as in the case of the patriarch, they will all be away.

"How the children leave us, and no trace
Linger of that smiling angel-band—
Gone! Forever gone, and in their places
Weary men and anxious women stand."

Watch, and within the brief circuit of a year, sometimes even in the course of a few months, you will see a change in the little faces. Take photographs of them, and if you happen to lay them by for a few years, and then open the book, you will have a surprise. You will have something like the feeling—"Why, I have lost these children. Surely they have gone from me. Has God taken them?" No. They are "about" you still. They are beside you now, looking at the pictures, much amused that they should be pictures of themselves. They can see no resemblance to the image they see every day in the glass. So they vanish from us, even when they live, and we see them no more. The infant is the infant but for a little. The little girl with the ringlets is a wayfarer who is tarrying with you only for a night. She will go on again in the morning towards womanhood. And the sunny boy will keep her company on the way to his manhood. Very soon now you will see touches of the manhood and the womanhood on their faces. Then will come their loves, their marriages, their cares, their children—and you will be grandfather and grandmother before you know. Many are taking these

honors continually while yet they are not old. Their children conspire to crown them without their leave, although, generally, much to their delight. Then a few years more, and your children's children will leave you as they shoot up into men and women. You will have to reach across two generations then to find the children.

Nor can we forget that there are always some who far outstrip the rest—who do not glide away on feet along the earthly ways, but who have wings woven in silence on which they fly up to the fields of heaven. We have spoken of the facial changes as children grow to be men and women; but there is another change which sometimes comes on a young face, which betokens a growth quite out of this world, and a putting on of the beauty and glory of another. A change this, sad at first to see, sorrowful exceedingly to our earthly affections. Yet a change growing more and more fair to look on, a rebuke to our sorrow, a life-long memory to our love.

"Have we not caught that smiling
On some beloved face,
As if some heavenly sound were willing
The soul from our earthly place:
The distant sound and sweet
Of the Master's coming feet."

"We may clasp the loved one faster,
And plead for a little while;
But who can resist the Master!
And we read, by that brightening smile,
That the tread we do not hear
Is drawing surely near."

"Then, gently enters the Master;
Through the room His garments sweep,
And our trembling hearts beat faster,
And our eyes forget to weep;
For now we can hear Him say,
'Thou shalt be there to-day.'"

— *London Recorder.*

CONSECRATED CULTURE.—A preacher had better work in the dark, with nothing but mother wit, a quickened conscience and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry, in which only the upper classes shall know or care anything about him. Make your ministry reach the people; in the forms of purest culture if you can, but reach the people; with elaborate doctrine if possible, but reach the people; with classic speech if it may be, but reach the people. The great problem of life to an educated ministry is, to make their culture a power instead of a luxury. Our temptations are all one way. Our mission is all the other way.

It is not, then, less education that our clergy need. It is inconceivable to me how any educated man can see relief from our present dangers or from any dangers in that direction. Ignorance is a remedy for nothing. So imperfection of culture is always a misfortune. But we do need consecration of culture. This is the thing which the world is blindly craving.

Above all, we need faith in the Christian ideal of culture, which measures its value by its use. This was Christ's own ideal of culture. He respected no other. He denounced every other most fearfully. Not an act of His life nor a word from His lips gives any evidence that He would have tolerated the awful anomaly of clerical life in which a man ministers placidly in a palatial church, to none but elect and gilded hearers, with all the paraphernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while "Five Points," and "Boweries," and "Ann Streets" are growing up uncared for by any labors of his, within hearing of his organ and his quartette.

Our guard against the peril here indicated, then, is spiritual, as distinct from intellectual, in its nature. The cry should be, not "Less intellect! less study! less culture!" but simply, "More heart! more prayer! more godliness! more subjection of culture to the salvation of those who have little or none of it." — *Prof. Phelps.*

LIFE INSURANCE.—This business of life insurance has in our day attained to vast proportions. Pamphlets are scattered broadcast, and agents are everywhere urging that provident and right-minded men should make provision for their dependent widows and children against the time of need. They tell us of the suddenness often and the certainty of death, of orphans thrown upon the cold charity of an unfeeling world, of some who intended to insure, but postponed it to a more convenient season when death suddenly arrested them, and the inevitable misery followed.

Yet how many seem perfectly indifferent to soul insurance! Every reason that could be adduced in favor of life insurance is increased in force for securing an everlasting portion in as far as eternity is longer than time! And there has been One, long knocking, urging prompt action in this matter, before you lie down in sorrow. And this insurance for eternity is offered "without money and without price." "Whosoever will, let him come." It is only to believe on Jesus Christ and be saved. — *American Messenger.*

CATS INSTEAD OF CLOCKS.—The clever French missionary, Huc, who, with his companion Cabot, first gave us an intelligent account of life in the interior of the Flowery Kingdom, was not a little surprised, and quite incredulous at first, when his Chinese friends told him that cats were their watches, and enabled them to tell, with unerring accuracy, the hour of the day. He learned, however, by careful observation, that this was really so; for he noticed that the pupil of every cat he saw, though wide open in the early morning, would gradually contract as the sun rose; at noon a perpendicular line of extreme delicacy would be all that was left to be seen, and then the pupil would dilate again, to return to its natural size by sunset. And when poor Pussy has served her time as a dial, she is served up herself,—not in disguise, as in French restaurants, but boldly and boastfully. In many a lowly house in town, and in almost every farm house in the country, a number of cats are seen fastened to chains for the purpose of fattening them; and in the market houses they hang in long rows, exhibiting their snowy whiteness, and with heads and tails carefully left untouched, to testify to their genuineness. — *Harper's Magazine.*

For the Children.

MEPHISTOPHELES, GENERAL DEALER.

Who'll buy my tresses, bonnie brown tresses?
Maids and matrons, come and buy!
Here is one that was cut from a beggar
Crouching low down in a ditch to die!
Look at it, Countess! envy it, Duchess!
'Tis long and fine, and will serve you well;
Here by nature, yours by purchase,
Beauty was only made to sell.

Who'll buy hair of lustrous yellow?
Maids and matrons, 'tis bright as gold,
'Twas shorn from the head of a wretched pauper,
Starving with hunger and bitter cold.
It brought her a supper, a bed, and a breakfast;
Buy it, fair ladies, whose locks are thin,
'Twill help to cheat the silly lovers
Who care not for heads that have brains within.

Who'll buy tresses, jet-black tresses?
Maids and matrons, lose no time!
These raven locks, so sleek and glossy,
Belonged to a murderess, red with crime.
The hangman's perquisite; worth a guinea!
Wear them, and flaunt them, good madams;
They'll make you look a little younger;—
She was reality, you are a sham!

Who'll buy tresses, snow-white tresses?
Widows and matrons whose blood is cold,
Buy them and wear them, and show the scorners
You're not ashamed of growing old.
The face and the wig should pull together,
We all decay, but we need not die;
But age as well as youth needs helping, —
Snow-white tresses come and buy!

Who'll buy hair of all shades and colors?
For masquerade and false pretense,
Padding, and make believe and swindle,
That never deceive a man of sense!
Chignons! chignons! lovely chignons!
'Tis art, not nature, wins the day, —
False hair, false lips, false hearts, false faces,
Marry them, boobies, for you may!

THE CANDLES.

BY HANS CHRISTIAN ANDERSEN.

There was a great wax-light, that knew well enough what it was.

"I am born in wax, and moulded in a form," it said. "I give more light, and burn a longer time than any other light. My place is in the chandelier, or silver candlestick."

"That must be a charming life!" said the Tallow-candle. "I am only of tallow — only a tallow dip; and then, I comfort myself, it is always better than to be a mere taper, that is dipped only two times: I am dipped eight times, to get a decent thickness. I'm satisfied. It would, to be sure, be finer and luckier still, to have been born in wax, and not in tallow; but one doesn't fix himself. They are put in great rooms, and in glass candlesticks. I live in the kitchen, but that is a good place, too; they get up all the dishes in the house there."

"There is something that is more important than eating!" said the Wax-candle. "Good company — to see them shine, and shine yourself. There is a ball here this evening. Now I and all my family are soon to be sent for."

Scarcely was this said, when all the Wax-lights were sent for — but the Tallow-candle too. The mistress took it in her delicate hand, and carried it out into the kitchen; there stood a little boy with a basket that was full of potatoes, and a few apples were in it too. The good lady had given all these to the little boy.

"Here is a candle for you, my little friend," said she. "Your mother sits up and works far into the night — she can use this."

The lady's little daughter stood by her; and when she heard the words "far into the night," she said, eagerly. "And I'm going to sit up till night, too! We're going to have a ball, and I'm to wear big red bows for it."

How her face shone! yes, that was happiness! no wax-light could shine like the child's eyes.

"That is a blessed thing to see," thought the Tallow-candle. "I shall never forget it, and certainly it seems to me there can be nothing more." And so the Candle was laid in the basket under the cover, and the boy took it away.

"Where am I going to now?" thought the Candle. "I shall be with poor folks, perhaps not once get a brass candlestick; but the Wax-light is stuck in silver, and sees the finest folks! What can there be more delightful than to be a light among fine folks? That's my lot — tallow, not wax."

And so the Candle came to the poor people — a widow with three children, in a little, low studded room, right over opposite the rich house.

"God bless the good lady for what she gave!" said the mother; "it's a splendid candle — it can burn till far into the night."

And the Candle was lighted. "Pugh!" it said. "That was a horrid match she lighted me with. One hardly offers such a thing as that to a wax-light, over at the rich house."

There also the wax-lights were lighted, and shone out over the street. The carriages rumbled up to the rich house with the guests for the ball, dressed so finely; the music struck up.

"Now they're beginning over there," felt the Tallow-candle, and thought of the little rich girl's bright face, that was brighter than all the wax-lights. "That sight I never shall see any more."

Then the smallest of the children in the poor house came — she was a little girl — and put her arms round her brother's and sister's necks; she had something very important to tell, and must whisper it.

"We're going to have this evening — just think of it — we're going to have this evening warm potatoes!" and her face beamed with happiness. The Candle shone right at her, and saw a pleasure, a happiness, as great as was in the rich house, where the little girl said, "We are going to have a ball this evening, and I shall wear some great red bows."

"Is it such a great thing to get warm potatoes?" thought the Candle. "Well, here is just the same joy among the little things!" and it sneezed at that — that is, it sputtered — and more than that no candle could do. The table was spread, the potatoes were eaten. O, how good they tasted! it was a real feast; and they each got an apple besides, and the smallest child sang the verse:

"Now thanks, dear Lord, I give to Thee,
That Thou again hast filled me. Amen."

"Was not that said prettily?" asked the little girl. "You mustn't ask that or say it," said the mother. "You should only thank the good God, who has filled you."

And the little children went to bed, gave a good-night kiss, and fell asleep right away; and the mother sat till far into the night, and sewed, to get a living for them and herself; and from the rich house the lights shone, and the music sounded. The stars twinkled over all the houses, over the rich and over the poor, just as clear, just as kindly.

"That was in sooth a rare evening," thought the Tallow-candle. "Do you think the wax-lights had any better time, in their silver candlesticks? That I'd like to know before I am burnt out!"

And it thought of the happy children's faces, the two alike happy — the one lighted by wax-lights, the other by tallow-candle.

Yes, that is the story. — *Riverside Magazine.*

GRACE DARLING. — Off the coast of Northumberland, England, and outside, so to speak, of the Farne Islands, lies the Longstone — a rock about four feet above high-water mark, and swept by every gale with fierce drifts of spray and foam. Here, about six miles from the shore, is planted a light-house, which has been found of great use to the coasting vessels, navigating these dangerous waters. Two and thirty years ago its keeper was named Darling. He had a quiet, modest, well-behaved girl, whose name, through one noble action, will forever be honored among women. In a dark night in September, 1838, the "Forfarshire," a Hull steamer, struck on a hidden reef called the Harecarr, in the vicinity of the light-house. She had on board sixty-three persons, including passengers and crew. Their signals of distress were observed from the light-house. It was impossible for Darling, the keeper, to pull off in his boat alone; no single arm could have impelled it through the raging sea that then prevailed. With admirable courage Grace resolved to assist him on his noble errand. She sprang into the skiff, and over the bounding billows father and daughter gallantly made their way. Their lives hung upon a thread; but the weak girl never abated a jot of heart or hope, and rowed with all the vigor which a noble enthusiasm is apt to inspire. They reached the ship, and took off nine persons, with whom they contrived to regain the light-house. Nine more escaped in one of the steamer's boats: all the rest perished. Grace Darling did not live many years after the event that made her famous. She was interred in the old chapel on Holy Island, and an epitaph to her memory composed by the poet Wordsworth: —

"The maiden gentle, yet at duty's call
Firm and unflinching, as the light-house reared
On the island rock, her lonely dwelling place;
Or like I, a fearless exek itself, that braves
Age after age, the hostile elements,
As when it guarded holy Cuthbert's cell."

WATTS' INFALLIBILITY. — A story is told of an old clergyman who had the most unbounded faith in Watts' hymn-book. He was fond of saying that he could never open to any passage without finding an appropriate hymn. A mischievous son of his, thought it would be a good joke to test his father's faith; so he took an old song and pasted it over a hymn, on one of the pages of the book, so nicely that it could not easily be detected. At Church, on Sabbath morning, the minister happened to open at that very page, and commenced to read: —

"Old Grimes is dead."

There was a sensation in the audience. He looked at the choir, and they looked at him; but such was his faith in Watts' hymns that he undertook it again, commencing with the same line. There was another sensation in the audience. Looking at it again, and then at the congregation, and then at the choir, said he: "Brethren, it is here in the regular order in Watts' hymn-book, and we will sing it, anyhow." — *Singing People.*

PRAYING AND WATCHING. — Is it not a sad thing that we should think it wonderful for God to hear prayer? Much better faith was that of a little boy in one of the schools in Edinburgh, who had attended a prayer-meeting, and at last said to his teacher who conducted it, —

"Teacher, I wish my sister could be got to read the Bible; she never reads it."

"Why, Johnny, should your sister read the Bible?"

"Because if she should once read it, I am sure it would do her good, and she would be converted and saved."

"Do you think so, Johnny?"

"Yes, I do, sir; and wish, the next time there is a prayer-meeting, you would ask the people to pray for my sister, that she may begin to read the Bible."

"Well, well, it shall be done, John."

So the teacher gave out that a little boy was very anxious that prayer should be offered that his sister might begin to read the Bible. John was observed to get up and go out. The teacher thought it very rude of the boy to disturb the people in a crowded room, and so the next day, when the lad came, he said: —

"John, I thought it very rude of you to get up in the prayer-meeting and go out. You ought not to have done so."

"O, sir," said the boy, "I did not mean to be rude; but I thought I should just like to go home and see my sister reading her Bible for the first time."

Thus we ought to believe and watch, with expectation for answers to our prayer. Do not say, "Lord, turn my darkness into light," and then go out with your candle as though you expected to find it dark. After asking the Lord to appear for you, expect him to do so, for according to your faith, so be it unto you. — *C. H. Spurgeon.*

PADDLE YOUR OWN CANOE. — Judge S. gave his son a thousand dollars, telling him to go to college and graduate. The son returned at the end of the Freshman year without a dollar, and with several ugly habits. About the close of the vacation the Judge said: —

"Well, William, are you going to college this year?"

"I have no money, father!"

"But I gave you a thousand dollars to graduate on."

"It's all gone, father?"

"Very well, my son; it was all I could give you; you can't stay here; you must now pay your own way in the world."

A new light broke in upon the vision of the astonished young man. He accommodated himself to the situation; left home, made his way to college, graduated at the head of his class, studied law, became Governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record for himself that will not soon die, being none other than William H. Seward. — *Hall's Journal.*

Some years ago a young lady was teaching a class of boys in the Sunday-school. She was one whose heart was in her work. One Lord's day, in the afternoon, the rain was falling heavily, and the wind was very high. It was a day of all days for staying at home. She looked at the rain and listened to the wind, and for a moment was very much tempted to leave her place at the Sunday-school vacant. But better thoughts prevailed, and she cheerfully faced the storm. On reaching the school she found that all of her boys were there. Not one was missing. She of course expressed her pleasure at seeing them there. One of them said to her, in a bright, hearty way: —

"Teacher, mother said you would not be here. But I bet her a dollar you would." — *New Jerusalem Messenger.*

FROM HERE AND THERE.

Sir William Hamilton could take 500 drops of laudanum without being sensibly affected.

Coleridge said that he would "creep toward the light, even if the light had made its way through a rent in the wall of the temple."

When the ox is down, many are the butchers. — *Talmud.*

HINDOO WOMEN. — There is much beauty among the women, but it is found among the higher and wealthier classes. Their color is a rich light brown, and their features are regular and pleasing. The lower classes are dark. They have to labor hard, and are exposed to the sun.

A traducer of the sex thinks that Echo is always of the feminine gender, because the consistent grammarian discovered that she always succeeded in having the last word.

The only prisoner in the Nantucket jail notifies the authorities that if they don't fix up that jail so that the sheep can't get in to bother him, he will be blown if he will stay in there.

An old farmer said to his sons, "Boys, don't you ever spekerlate, or wait for sunthin to turn up. You might jest as well go an' sit down on a stone in the middle of a meadow, with a pail atwixt your legs, an' wait for a cow to back up to you to be milked."

Sydney Smith had a brother distinguished for his talents, but exceedingly sedate, having no element of wit or humor in his composition. Sydney said that "he and his brother contradicted the law of gravitation; for his brother had risen by his gravity, and he had sunk by his levity."

A little four-year-old miss, hearing a gentleman addressed at her father's house as "Joseph," eyed him intently for a while, and then asked, "Was you Mr. Joseph that was told by his brethren?"

"Yes," replied the gentleman, "I have been sold a great many times, my dear."

"O, I was so sorry for you!" said the little kindly heart.

SHARP. — M. Ernest Renan does not often appear in the Parisian salons, and received but scant encouragement, the other evening, to repeat the exception he had made. The witty Madame O — could not resist the temptation to corner the smart writer, and at the conclusion of some verbal ferocity, said, "Well, M. Renan, although you think so ill of the apostles, there is one who I am sure you would treat as a confre." "Which one, madame?" "Saint Thomas, monsieur."

"Do you think," asked Mrs. Pepper, "that a little temper is a bad thing in a woman?" "Certainly not, ma'am," replied a gallant philosopher; "it is a good thing, and she ought never to lose it."

PORTLAND ITEMS.

The Temperance people of this city have inaugurated a series of Temperance meetings to be held each Monday evening, and to be addressed by the clergymen, and other prominent Temperance men of the city and vicinity. We hail the movement as auspicious, and believe much good will result from it. If we can have rousing weekly Temperance meetings, we may be able to keep officials in mind of their pledges made when anxious to be elected to office.

The Methodist churches in this city have voted to hold

Monthly union love-feasts at the Chestnut St. Church during the winter. The first was held last Wednesday evening, and was a meeting of much power.

The M. E. Church at West Newfield, after being without a pastor eight years, is now blessed with a revival. Rev. J. Budden was stationed there at the last Conference. Under his labors they have thoroughly repaired their church edifice, and the Spirit of God has been manifested in the salvation of souls.

MAINE ITEMS.

If silence is eloquent, the meeting of the Ministerial Association of Gardner District, at Monmouth, was an eloquent affair. If speech is silver and silence gold/en, it was a rich time. Four members from out of town came on Monday night, and remained over night, two leaving on the 11.30 train on Tuesday, neither having any essay. On Monday evening, Rev. Mr. Gilbert, of Hartford, Ct., New England agent of the American Bible Society, presented somewhat indirectly, but ably, the claims of the Society, in a sermon founded on Isa. lx. 12.

An interesting prayer-meeting, under the direction of Rev. J. Cobb, was held on Tuesday morning, lasting till 10 o'clock, and the Association, which had organized the evening before, by the choice of the Presiding Elder, Rev. A. Sanderson, as president, and Rev. J. O. Thompson as secretary, was called together; but none were found to be prepared with essays, and after some discussions on questions proposed at the time, a similar session was held in the afternoon in the study of the pastor, which was large enough for the purpose.

Rev. J. Cobb preached on Tuesday evening a stirring and interesting sermon on 2d Thess. ii. 16, "A good hope through grace." A good experience meeting followed, and then, as so few were present, it was thought best that we should adjourn.

On the following day, however, another member arriving, another meeting was called, and Rev. B. Freeman, of Oxford, preached ably on Isa. lxii. 1, and a prayer-meeting followed. He reports some interest on his charge. Some interest is also reported at Park Street, Lewiston, Rev. C. A. King, pastor, where Rev. B. Pomeroy is now laboring in connection with the pastor.

Leeds circuit, Rev. B. Lufkin, has received some "mercyp-drops," and is expecting a more plentiful shower. There seems to be a general quickening of spirit throughout the Conference.

NEW HAMPSHIRE.

MANCHESTER. — Rev. J. Mowry Bean writes: "Manchester First Church was organized a little more than forty-one years ago, when this city, now the largest in the State, was sparsely inhabited.

"The Church is not located (as some might suppose) in the main part of the city. It is out, two and a half miles from the depot, and about one mile from the suburbs.

"The location has been unfavorable to its growth, but we think the signs are now that it is about to take a more prominent position. One thing is in its favor: the city seems to be growing rapidly in that direction. Another is, the condition of the Church, spiritually and financially, is hopeful. During the past eighteen months, twenty one persons have been added to the Church by probation and letter.

"The society have sold their old parsonage, and built a very neat and commodious one near the church, at a cost of two thousand dollars. It is nearly all paid for. It is now occupied by their pastor.

"On the evening of October 5th, as their pastor and wife returned to their home from a visit to one of their family worshippers, they were agreeably surprised to find the new parsonage occupied by about seventy of their parishioners, who had met for the purpose of paying their compliments, by leaving substantial gifts, for which the recipients are very grateful.

MASSACHUSETTS.

The First Fall River District Convention met in the First Church at Taunton, Brother Lewis B. Bates, pastor. There were over 70 ministerial and lay delegates present.

Brother S. C. Brown, D. D., Presiding Elder of the District, as Chairman of the Committee of Arrangements, opened the meeting. A nominating committee was appointed, who reported the following list of officers: —

President, Rev. S. C. Brown; Vice-President, Hon. G. F. Gavitt; Secretary, Rev. E. L. Hyde.

Business Committee: L. D. Davis, Samuel Miller, Liberty Packard, Job Gardner, jr.

Finance Committee: Rev. Wm. H. Stetson, G. F. Gavitt.

The devotional exercises were opened by Rev. J. D. King, of Newtonville, Mass.

Rev. J. H. James delivered an essay on "The Best Methods of promoting Revivals."

A debate followed, which was participated in by Revs. L. B. Bates, J. D. King, William Livesey, and Wm. H. Stetson.

At the afternoon session devotional exercises were opened by Rev. J. T. Benton; after which it was voted to hold the next District Convention on the second Tuesday in October, 1871.

Rev. William Livesey delivered his essay, "Ought the Church to Authorize Women to Preach the Gospel and to Administer the Sacrament?" He took strong ground against such action by the Church, but was in favor of allowing the sisters to preach without orders, and to work anywhere and everywhere that she could for the cause of the Master. The essay called out a lively discussion, and very opposite views on the subject were expressed.

Hon. G. F. Gavitt gave an excellent essay on "The Requisite Qualifications for a Successful Sunday-school Teacher."

The Sunday-school meeting in the evening under the direction of the pastor, Rev. L. B. Bates, met at half past seven o'clock. The exercises were exceedingly interesting. Rev. J. R. James made a feeling address to the young men and women.

Brother Bates was surprised with something not down in the programme, namely, a present from the Sunday-school, on Thursday A. M.

Devotional exercises were opened by Rev. Walter Ela.

Rev. Alfred A. Wright made an address on the subject, "In what Way can we Best Employ the Lay Talent of the Church in the work of Home Evangelization."

The following preamble and resolutions, submitted by Rev. George H. Bates, were adopted by the Convention: —

Whereas, We are deeply pained to learn of the continued affliction of our esteemed and dear brother, Rev. Robert Parsons, from whose early death has removed a loved child and most worthy companion, and who has through the Conference year suffered severely himself, being much of the time unable to perform the duties of his office, —

Resolved, That we hereby tender our brother the expression of our sincerest Christian sympathies, and bear him and his motherless children in our prayers to Him who is mighty to save.

Resolved, That a copy of this resolution, after having received the signature of our President, be transmitted to the afflicted brother by the Secretary.

Remarks were made by Rev. Gilbert Haven and Rev. S. C. Brown.

Rev. E. J. Stanley gave quite an extensive essay in verse, on "What is the Best Method of Promoting the Financial Interests of the Church." The essay was well received, and Brothers A. A. Wright, G. F. Gavitt, and E. L. Hyde spoke on the subject.

At the afternoon session, after devotional exercises by Rev. C. H. Titus, of Warren, R. I., the opening address before the Missionary Meeting was given by Rev. George W. Ballou. He spoke earnestly, and was deeply interested in the cause whose needs he set before us most touchingly. After which Rev. Gilbert Haven spoke on the Mission Cause, insisting upon the necessity of taking Methodism with all of its live, wide-awake ideas, into Italy, Germany, France, and Spain.

Five lay delegates were appointed to the Annual Conference: G. F. Gavitt, North Dighton; J. D. Flint, Fall River; Franklin Daymond, Scituate; L. D. Davis, Newport; R. M. Smith, East Bridgewater.

The thanks of the Convention was voted to the people of Taunton, who had so generously extended to its members the hospitalities of their homes.

SOUTH ROYALSTON. — The M. E. Church in this village, of which Rev. E. A. Howard is pastor, is enjoying a good degree of prosperity. Twenty have professed conversion since Conference, and there have been a large number of baptisms and additions. The brethren are much encouraged.

Our Book Table.

HISTORY.

THE HISTORY OF ROME, by Theodore Mommsen, Vol. III. (Scribner & Co.), continues one of the most thorough and satisfactory histories of this great people we have ever seen. It discusses the subject countries, to the natural result of such universal power, internal insurrection under the Gracchi, and on to the wars and politics of Marius and Sulla. It brings to view the northern tribes that are to break up this domination, whom it thoroughly portrays. It discourses, as if they were but yesterday, of the nationality, religion, art, education, trade, and private life of these Anti-Christian ages. In compactness, originality, and value, no history is superior.

THE MELROSE MEMORIAL is an elegant quarto, containing the names and deeds of the soldiers sent to the war from this young old town, near Boston; old in its settlement, young in its organization. It was prepared by Elbridge H. Goss. Would we had such a chronicle in every town. It was a labor of love that will give him and his town a history as enduring as the country's future. Every town in America should go and do likewise.

A SCHOOL HISTORY OF ENGLAND, by John J. Anderson (Clark & Maynard), is a very succinct and complete story of the oldest, and wealthiest, and proudest of European Commonwealths. Every American lad and lass will profitably study the history of the nation that, more than any other, and all others, contributes to their own national life, past and present, if not future. It could properly find a place in every school library and curriculum.

A SCHOOL HISTORY OF THE UNITED STATES, by David R. Scott (Harpers), has the very great advantage over the previous history of England, and a truly Harpersian advantage, in that it is bountifully illustrated. Nobody knows how to get up a text-book half as well as the Harpers. Children cry for them. This comes down through the war, and has pictures to match at all the leading incidents; some of them a very poor match, as the "Capture of Lookout Mountain" gives a body of infantry on a plain, led by horsemen instead of a body of infantry among the scraggly oaks on the steep sides of a hill. The horsemen may stand for Grant and staff, instead of Hooker and his men.

THE STRUGGLE IN FERRARA, a Story of the Reformation in Italy, is reprinted by Lippincott from *Good Words*. It is almost a history, and is a valuable picture of events in which Calvin bore a heroic part, and which at one time seemed as if sure to bring Italy into the forefront of the Reforming Army. The story is of especial interest to-day, when Ferrara is a decayed town, its palace empty, its nobles a name alone, its broad streets grass-grown, while Italy is arousing from a dream of centuries, and calling for new Calvins to come, with a faith cleansed of fatalism, to complete its regeneration.

HEROES IN HEBREW HISTORY, by Bishop Wilberforce (Carter Bros.), is a collection of brief critical biographies written for the *Good Words*. They treat of Abraham, Jacob, Joseph, Moses, Joshua, Samson, Samuel, David, Micahiah, Elijah, Elisha, and the Man of God who came out of Judah. They are clearly, simply, strongly written, tell the well-known incidents in a fresh way, with

interesting information and suggestions of his own. As a specimen of its style and spirit, read these closing words on David: —

"Gray as an autumn evening ends the life of this great saint; of the man of love, of passion, of fervor, of inspired insight, of a woman's tenderness and a hero's daring, and, above all, of a faith in God, so strong and deep that nothing in heaven, or earth, or hell could part him from his Lord. Gray it was, as an autumn evening, when, amidst the thickening mists and darkening shadows, he laid to his beloved Solomon, 'I go the way of all the earth,' and then laid down his reverend head and slept with his fathers; but bright as the beauty of the morning shall be that resurrection day when he shall rise up after the likeness of his Son and his Saviour, and be satisfied with never-ending joys."

STORIES.

THE NEW TIMOTHY (Harpers), describes religion at the South, country and city, in a lively story full of character and spirit. The young minister just from the seminary, stiff, scared, pretentious, is worked over and over in the mill of life and experience until he turns out the modern city preacher, bearded, extemporaneous, or nearly so, apt to teach, ready to communicate, fit for the mission school and the star pulpit. This is done chiefly through the ministrations of one of those old-fashioned girls, called "John," who is a school teacher, of course first-rate, as all such girls in stories are sure to be, from Jane Eyre to Miss Gilbert. It is a striking story, and will please every minister or member that ever indulges in any other sort of a novel but the Sunday-school sort, which is about the poorest sort.

MISTAKEN; or, The Seeming and the Real, by Lydia Fuller (Lippincott & Co.), is very properly named. For mistaken is the whole scope of the story. An Episcopal clergyman loses his faith in his creed and church, ceases to be a preacher, and becomes a teacher. He gets a Faith in his daughter, by name only, who struggles with the problem of sin and suffering without learning the true answer, and marries "a philosopher," as a teacher is called, of Swedenborgian proclivities. "Faith" is far from as happy a portraiture as "John," the heroine of "The New Timothy," and the book is a sad struggle against Christian doctrine and the stern facts of nature, with unjust caricatures of the life and faith of believers. It is "Mistaken" in name, in teaching, in description, in influence.

MISCELLANEOUS.

AN INDEX TO HARPER'S MAGAZINE (Harper) gives over four hundred closely-printed, double-columned pages, the entire table of contents of this famous monthly from the start, for twenty years. The author, and his or her essay and story, are given. It will be invaluable to those who have files of this magazine.

LITTELL'S LIVING AGE, Vol. XVIII., July to September, 1870, puts this excellent résumé of English and American literature in handable shape. Its editorial selections are among its best papers. It catches the current literature, light and heavy, durable and evanescent, and sets it in just the shape you need.

The *Ladies' Repository* has a fine portrait and sketch of Dr. McClintock. No magazine equals this in beauty of engravings, or excels it in the tone of its contents. It is a good time now to renew or commence your subscription.

Scribner's Monthly begins with the absorption into itself of *Putnam's* and *Hours at Home*. It is handsomely and abundantly illustrated, and well filled. Dr. Holland's poem is pretty in pictures, lively in narrative, and moral in its end, if not beginning and middle. George MacDonald begins a story, which is going against decay, and for goodness and love. The editor will have to put a little of his bitter into the Scotchman's sweet. Mr. Wilkinson ably criticizes the bondage of the pulpit, by which he means its fear to rebuke popular sins embodied in the practice of its congregation. He errs in conceiving the whole scope or central purpose of the pulpit. Yet his essay will do no harm. "Stir up their pure minds" is a good motto for him. Dr. Holland shows his tendency in editorial notes, which deny the possibility of republicanism in France, Italy or Spain, on precisely the same basis that denied the slave the right to vote. He has too little sympathy with advanced ideas. He also protests that woman ought not to get as much for her work as man, and yet declares where brains are engaged in the struggle, she often beats man. If she can at speaking, as he confesses, why not at teaching, which he denies? Does the former require more brains than the latter? Is Jenny Lind singing so superior to Jenny Lind teaching that in the one place she ranks above all men, and the other ranks below? Is Harriet Beecher Stowe in like condition, or Anna Dickinson, in these two vocations? So woman as a worker may excel man. An embroiderer surpasses a ditch digger, a cook the man who saws her wood and kindles her fire. Mrs. Flynt's genius for fashioning dress may be worth more than the reporter's gut that satirizes her. The fact is, that Dr. Holland errs in his idea of labor. Men and women differ as to their work, but not as to its value; and the lady that can teach ten languages ought to have, and will have twice the salary of the man that teaches five. The magazine will be a great success if the editor makes his notes as vivid, true, and progressive as he will his leading articles. Its religious tone will be marked and excellent. So may all its other features.

New Publications Received.

DOORS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Piano and Musical Matter,	Lee & Shepard.	
House on Wheels,	"	
Letters Everywhere,	"	
Why and How, Conwell,	"	
The Social Stage Baker,	"	
Little Folks Array, May,	"	
Springdale Stories,	Fields & Co.	
Atlantic Monthly,	Dodd & Mead.	A. H. Young,
June Stories, Abbott,	"	J. P. Magee,
Nelly's Dark Days, Stretton,	"	A. H. Young
Nursery,	J. L. Shorey.	
Our Young Folks,	Fields & Co.	
Appleton's Journal,	Appleton & Co.	
Jesus, Furness,	Lippincott & Co.	A. Williams & Co.
Beecher's Sermons,	J. B. Ford & Co.	
Our Seven Churches, Beecher,	"	
Christian Heart-songs, Zundel,	"	
Appleton's Almanac,	Appleton & Co.	
Cornell's Geography,	"	
Times for Thom. Warren,	Hoyt, Fogg, & Mead.	
The Bible Hand-book, Lawson,	E. B. Thompson & Co.	
Riveride Magazine,	Hurd & Houghton.	
The Pitcher of Cool Water,	Nat. Temp. Soc.	
Hopside Tavern,	"	
Boys' Search,	"	
Ladies' Repository,	"	J. P. Magee.
The Universal Centennial,	Univ. Pub. House.	
Bible Selections, Perry,	Lee & Shepard.	
North American Review,	Fields & Co.	
Origin and Development of Religious	Appleton & Co.	Noyes & Holmes.
Belief, Gould,	"	
Lay Sermons, Huxley,	"	

THE HERALD.

BOSTON, NOVEMBER 3, 1870.

TERMS, \$3.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS.—All leading articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

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PLEASE REMEMBER

THE HERALD is sent free for the balance of the year to all who subscribe now. Please read our Prospectus last week, brethren, from your pulpits, and proceed immediately with the canvass. Don't postpone it a day. Two dollars and a half only for new subscribers from now to January 1, 1872.

The following resolutions were adopted by the Boston Preachers' Meeting, Oct. 17, 1870:—

Whereas, the Boston Wesleyan Association has erected a building on Bromfield St., to be known and occupied hereafter as the headquarters of New England Methodism, and which by its dimensions, architecture and appointments, is an ornament to the city; and

Whereas, with characteristic devotion to the cause of Christ, the Association proposes, without reserving fee or reward to itself for services rendered, to devote the entire income of the building to Church Extension, so soon as the debt upon it shall be canceled; and

Whereas, the Association has tendered to this Preachers' Meeting the gratuitous use of this elegant hall for its weekly gatherings; and

Whereas, the Association looks to the increased circulation of its paper as its chief source of relief from the heavy financial responsibilities it has assumed; therefore

Resolved, That we hereby express our high appreciation of the sacrifice and progressive spirit of the members of the Wesleyan Association in erecting this monumental edifice, and commend their noble example as worthy of all imitation.

Resolved, That we hereby accept the invitation of the Wesleyan Association to use their hall for our meetings, and return to them our most cordial thanks for their generous courtesy; and that as a farther expression of our gratitude, and of our estimate of Zion's HERALD, we will make special and united efforts to obtain for it, by the first of February next, one thousand new subscribers.

Resolved, That we hereby respectfully request the Presiding Elders within the bounds of the patronizing Conferences to bring the subject of increasing the circulation of Zion's HERALD before the Quarterly Conferences, and congregations of their respective Districts as they may have opportunity, and urge upon preachers and people the duty of energetic effort to increase the subscription list.

S. F. UPHAM, President.

F. T. GEORGE, Secretary.

We take pleasure in publishing the above preamble and resolves. We hope our brethren throughout New England will imitate the example. Our headquarters are for all our Church.

Please work now, as it is easier to-day to get new subscribers with the free papers to the end of the year than at the close of the year. Will all help NOW?

EGYPT AND BOSTON

have been brought together the last two weeks, in the Association Hall, by the uniting power of a New York Congregational clergyman and a Boston Methodist Theological Seminary. The Rev. Dr. J. P. Thompson has reviewed the Egyptian record in its stones, its soil, its leaves of paper, its frescoes. He traced Egyptian history to Menes, whose genealogy is carried back sixty kings from Syphax, who reigned fifteen hundred years before Christ. Allowing the fair average of lives, that dates Egyptian actual history about three to four thousand years before Christ, a time that happily agrees with the general Biblical record.

He finds Menes a Charlemagne, an organizer, uniter, upbuilder, and thinks it took a long preliminary period to bring Egypt to the possibility of such organizer. But as he had declared, Egypt gave no proofs of a stone age, and there is no need of any ten thousand years of training up to Menes, nor of five hundred

years. The antediluvians may have built the Pyramids, as some suppose; and if so, the grandson of Noah, who settled in Egypt, could have given the land a complete civilization from the start.

He also showed the original spirituality of the Egyptian faith, and the restoration and elevation of that faith to a superior height by Moses, learned as he was in all the wisdom of the Egyptians.

He gave an additional discourse on the relation of religion and nature, a very thorough statement of the logical unity of nature and grace, the former being a system of order and ends, the latter a like system of order to a higher end, the eternal life of the pardoned believer. The hall has been crowded, and the able essays have been received with great favor.

BAY STATE CHURCHES.

The Church Statistics of Massachusetts give the Congregationalists more than twice as many sittings as any other Church, and more than any two other churches united. Their Church property is not quite twice as much as the Episcopal or Roman Catholic. The Baptists are second in number of sittings; the Methodists second in number of churches and Church organizations; the Roman Catholics second in value of Church property. Here are the figures of the leading denominations:—

Denomination.	Total No. which churches of each denomination will accommodate	Value of Church Property.	No. of Church Organizations.	No. of Church edifices.
Baptist.....	123,806	\$1,194,298	271	280
Congregational.....	139,314	\$2,293,327	500	642
Episcopal.....	44,246	\$2,904,435	101	99
Methodist.....	117,325	\$2,904,100	297	290
Roman Catholic.....	130,416	\$3,281,035	196	161
Unitarian.....	96,808	\$4,470,575	180	173
Universalist.....	35,927	\$1,615,000	87	87
Total.....	540,637	\$13,869,770	1,042	1,096

The other sectaries of all sorts, from Jews to Mormons, have about fifty thousand sittings, comprising in all one hundred and eighty-five congregations. Of these the Spiritualists, which make the greatest boast, only have ten organizations, and one edifice, valued at \$1,400. A noteworthy fact is the relative strength of the Orthodox and Unitarian wings of the old Congregationalists. The former take the old name exclusively to themselves. They were much the poorer when the secession occurred; now they have nearly three times the sittings, and almost twice the property, and nearly three times the churches. The Methodists have the most churches for their money, the Episcopalians fewest; the Catholics have the most sittings for each church, being over eight hundred to a church, and no other having six hundred. The evangelical churches of the State possess about sixteen out of over twenty-four millions of Church property, five hundred and seventy-five thousand of the eight hundred and eighty-seven thousand sittings, and over thirteen hundred of the nearly eighteen hundred churches. It will be hard for a national Church not orthodox to subdue this State to itself.

GIANT EVILS.

A few years ago, and good men whose minds were not blinded by interest, saw and felt that our national life was afflicted with a most deadly evil of alarming magnitude. Slavery was at once the reproach and curse of all the land. It was a clear case that we must sooner or later meet the sad consequences which entail, if we did not rid ourselves of the evil which we had so long cherished. But how to rid ourselves of the crime against God and man, it was difficult to discover. So many found it profitable and pleasant, so many were able to make it not only a stepping-stone to wealth, but also to positions of influence and honor, that, giant evil as it was, we had well-nigh despaired in seasons of doubt and despondency as to the possibility of its removal. Meantime, good men and Christian men did not cease to labor, and pray, and vote for its extirpation. According to the light they had they tried to do their duty, and not only clear themselves of all complicity with the sin, but they sought to free the nation from its long disgrace, and to avert, if possible, the threatening wrath. We know the result; we know that slavery died amid the horrors of civil war, and the fearful struggles of fraternal conflict.

Great as was that evil, there is still another which afflicts us as a people. The combined devastations of war, famine and pestilence have never inflicted such deadly blows upon our national prosperity, have never exacted such ruinous taxes, have never slain so many of our brave youth and maidens, have never brought so much wretchedness, and woe, and desolation to our homes as the single vice of intemperance. It is, indeed, a giant evil, and one which is almost appalling in its combination of forces alike destructive to present and eternal well-being.

But one of the saddest features of the case is the apathy with which many good men look upon the ravages of this vice. In fact, they altogether refuse to recognize its oft demonstrated enormity, and they will not accept the proof that it is to-day the evil most to be feared in all the land. But there are others whose eyes are opened, and whose ears have been unstopped, and they have hearts to feel, and the question now is, what shall be done to free our nation of this dreadful curse? The remedy is at hand. Train the youth in the principles of total abstinence, labor for the reclamation of the victims of drink, and make and execute laws which will secure the suppression of the beverage sale of intoxicants as thoroughly as thieving and robbery are suppressed. To secure these results, we must have the prayers of the pious, the labors of the philanthropist, the moral instruction of the Sabbath-school and the pulpit, and the votes of all the good.

THE FIRST FRENCH AND GERMAN BATTLE.

The present conflict between France and Germany recalls the time when they first became separate. Sir Edward Creasy has availed himself of the opportunity to add a sixteenth to his "decisive battles of the world," which is republished from *Temple Bar*, in a late number of the *Living Age*. It was fought in 841, between Lothaire, eldest son of Lewis the Debonnaire, grandson of Charlemagne, and his two brothers, Louis-le-Germanique and Charles the Bald. Lothaire claimed, as grandson of Charlemagne, the complete sovereignty of his empire, Spain, Italy, France, and Germany. Louis and Charles holding, the first Germany, the last France, refused to recognize his sovereignty. The Church preached its necessity,—the Church, one State, was their cry. Northern France and Germany united against Lothaire and Pepin, who represented Southeastern France and Northern Spain. The independence of the Northern nations depended on the struggle. The Swedes and Northmen were allowed to go up their rivers and ravage their coasts, while they concentrated all on this effort. Thus Creasy describes the preparations:—

"The greatest possible preparations were made on each side for the coming contest, which all parties intended to be final and conclusive. Each ruler drained the provinces under his command of their best troops, and each drew his army nearer to the expected central scenes of conflict, leaving the frontiers of the empire totally unguarded, and the estuaries of its great rivers unprotected, as if the world around the imperial dominions had contained none but friendly or feeble tribes, and as if a season of external calm had been secured, during which the grandsons of Charlemagne might fight out their rival pretensions to the inheritance.

"During the winter of 840, and the spring of 841, they completed their preparations. Lothaire again took the offensive, and marched through southeastern into central Gaul. Meanwhile King Louis and King Charles had completed their levies, and had joined each other in a march to confront Lothaire. The Emperor affected to entertain them cordially, and pretended a vehement desire to be reconciled to his brethren; but this was only done by him in order to gain time for the Aquitanian reinforcements. On the 24th of June, young Pepin and his troops entered Lothaire's camp, and the Emperor then scornfully dismissed his brother's messengers, and refused to listen to any more words of peace. The Confederate Kings then formally bade him battle. Lothaire haughtily accepted their challenge, and called on them to name the time and place. They answered, 'Let the time be to-morrow morning, two hours after midnight; the place—Fontenaye.' 'So be it,' replied Lothaire; and each solemnly appealed to the coming battle as to the judgment of Heaven between them."

Lothaire had been defeated the year before by Louis and his Germans, at Chalons. The present field, Fontenaye, is not far to the southwest of Paris, and near the Atlantic coast. The battle raged for the greater part of a summer day, hand to hand, and with fiercest slaughter. The Emperor was defeated, though his two brothers could not follow up their victory. The next year a Convention to arrange matters met at Coblenz,

and the following the complete arrangements were concluded at Verdun, one of the places where the present armies have contended. In that Convention, France and Germany were erected into separate kingdoms, independent of each other and of the Emperor, while he took Italy, and a long, narrow territory from the Mediterranean and the Alps to the North Sea, called after him Lotharingia, having the Rhine on the East, and the Rhone and Moselle on the West. The upper fraction of this Lotharingia is now called Lorraine. The most of the present contest, as have all the previous battles of these two powers, has raged in this territory. It is noticeable, also, that the two powers leagued together at Fontenaye for their own independence have almost ever since fought each other. It is also curious that the fight for the Rhine boundary is more than a thousand years old. Ancient Gaul held the Rhine as its frontier. Lothaire took it away. France has never rested quiet under that loss. It has always striven to get back what it believed to be its own. Germany has claimed both sides of the river and fought as earnestly for its possession. France has held, most of the time, its upper and lower portions, but not permanently its central section. When the peaceful United States of Europe replace the fighting and disunited kingdoms of Europe, the old boundaries may be restored, and Gaul receive her own. The decision at Fontenaye, one thousand and twenty-nine years ago, has been wonderfully sustained. Only twice has it been momentarily overruled, once by Charles-le-Gros, in 885, once by Napoleon I. But these were short-lived and powerless enemies. God seemed to have set apart the two northern peoples, and appointed them their habitations. They will remain apart until, in His good time and through the power of Christianity, they become one people, not by military power, as Charlemagne made them, but by the only uniting and enduring principle, the equality and brotherhood of man in Christ.

RECENT ASPECTS OF POPERY.

Cardinal Cullen, of Ireland, has fulminated a denunciatory letter against Victor Emmanuel for taking Rome from the Pope, and has startled all Ireland by the Hibernian furor of its eloquence. Archbishop Manning has also sent a sensation through London, if not all England, by an equally vigorous attack on the Italian King, in a recent sermon. He characterizes Emmanuel as a "Judas Iscariot," and declares Rome to be "in the hands of a mob." The Archbishop, being a renegade from Protestantism, is naturally overzealous for his adopted faith. It is characteristic of such converts to be trucklingly ardent; they are so in this country, as well as in England; Father Hecker, Dr. Brownson, and their class generally are notable, not to say amusing examples. They gulp down without a grimace the extremest follies of the Vatican and its late Council; follies at which veteran French, German and Hungarian Catholics — men of the highest standing for erudition and official position — recoil with alarm, seeing in them absurdities which cannot fail to compromise the prospects of the Church before the civilization of our age, and challenge to new vigor the skepticism of the educated classes generally.

Manning's outcry for the Pope, in London, can hardly fail to excite ridicule. His zealous allegations are indisputably false; Rome is not in the hands of a mob; her people, though opposed to the Pope, did not rise at the approach of the Italian troops; they knew that it would not be necessary to do so, and that orderly patience would suffice for their deliverance. The Pope's foreign, hireling troops alone made any disturbance in the city by attempting a brief fight against the liberating troops. Rome, then, came into the hands, not even of Garibaldian volunteers, but of the regular troops of Italy, welcomed by the people, not with violence against their old oppressors, but with grateful vivas. The conduct of the people was one of the most noteworthy examples of self-control and good sense in the history of revolutions. They waited patiently for the orderly expression of their own will regarding the change, by the "Plebiscite." And how emphatically they then spoke by the voiced, and to them novel right of the ballot! They gave 50,000 votes against the Pope, to 50 for him. Even the section in which the Pope resides, and is still quietly enconced — the Leo-

nine city, as it is called — gave 1,499 against him, and but one for him.

Such, in brief, is the history of this overthrow of the oldest throne in Europe, and in many respects the worst one; such the conduct of the "mob" of the London palatial apostate from the religion of his country. They set an example for all the liberalists of Europe.

And what we say of the people of Rome itself, may be affirmed of the long down-trodden people of the provinces of the Church-States generally. They welcomed heartily the advancing troops of the King, but committed no outrage, and in their vote they gave 6,337 ayes for the change, against 22 nays.

The partisans of the Pope, in England and America, may well be mortified by such a result. It shows how profound and pervasive is the anti-Papal sentiment, there under the very shadow of St. Peter's, and all around to the very periphery of the "Apostolic patrimony." The Plebiscite of the 2d October is fearfully ominous. The immediate subjects of the Pope, the population which is most familiar with the central administration of the Church, sweep away in one day the "throne" of that long consecrated domination. Its more than imperial dictation to the civil thrones of Europe is silenced forever. Its diplomatic relations with the civil system of the Continent, complicated for ages with the most powerful courts, are quietly rent away like meshes of cobwebs. The cabinet, the army, the navy of the Vatican disappear between the rising and the setting of a single sun. A political nightmare has been dispelled from the life of Europe; for whatever moral or ecclesiastical influence the Roman prelate may yet wield, it can never again seriously interfere with the civil system of the Continent. It will be more and more ignored in the policy and diplomacy of courts, and the political career of Europe will henceforth be open, clear of the most formidable interference that has obstructed it for a thousand years. This great revolution, though ostensibly brought about by the Italian troops, has been really effected by the ballot of the people; for to their discretion was it submitted by the Italian government. And by them was it thus effected almost immediately after the Pope and his Ecumenical Council, had pronounced the once terrible "Anathema" against any one who should attempt the alienation of the territorial and civil rights of his Court.

That the Church may gain, spiritually, by this revolution, is the conjecture of many good thinkers. It is a doubtful hope, however; it will depend upon not only the common sense, but the moral sense of her leaders, and they have not shown themselves to be the men for such a crisis. There are signs of coming schism in France, Germany, and Hungary. They may come to nothing; but all impartial students of the times must see that if Romanism does not effectively reform itself and put itself in better relations with civilization, it must go down, swept under by the surges of modern progress.

THE METHODIST QUARTERLY

for October is rather late in its arrival, but the value of its contents shows that it is worth waiting for. Nevertheless, if this periodical would add punctuality to its many excellencies, it would come very near to perfection.

Art. 1, "Dr. Groot on Gnostic Testimonies to the New Testament," is from the pen of Prof. H. M. Harmon, D. D. The purpose of this paper is to exhibit new proofs of the existence of the New Testament, in its authoritative character on a par with the Old Testament, as early as the close of the year 100. This link in the succession of witnesses has long been considered by skeptics as too weak to support the whole chain, and hence they have strained every nerve to break it. Although they have never succeeded, the Christian apologist welcomes an accession of strength at that point, even though it comes from a sect of heretics, the Gnostics, one of whose chief writers, Basilides, quotes two of the gospels and several epistles, as inspired authority for his peculiar perversion of Christian doctrine. This quotation is preserved in the recently discovered fragment of the works of Hippolytus. Thus every antiquarian discovery discloses new evidences of the truth of the Holy Scriptures. But so far as the mass of people is concerned, the attestation by one witness, in the year 1870, to the power of the Gospel, will be a more cogent demonstration of its divine origin than the testimony of a new witness to the existence of the gospel in the year 70.

The second paper is by Prof. Wm. Wells, of Union College, on "The Muscovite and the Teuton." He shows the indebtedness of Russia to Germany for culture in literature, aesthetics, and the mechanic arts. This indebtedness came not so

much from borrowing German models and pirating German books, as from appropriating the solid Teutons themselves, and employing them as teachers in their schools and universities and as superintendents of their mechanical industries. This importation of Germans has become so extensive, that a strong and very graceless feeling of jealousy on the part of a party of Russians has arisen, which is making the broad empire too narrow a place for the residence of these Germans. The possibility of the adherence of these to Prussia in case of a rupture between Russia and Prussia, is held up as a bugbear to arouse the hostility of the masses against these foreigners. The wretched condition of these missionaries of civilization and culture since the government has begun to yield to this narrow national prejudice, is very eloquently portrayed by the writer, who is familiar with European politics beyond any American writer not resident in Europe. We sincerely hope that this social antagonism of the Teuton and the Muscovite is not the little cloud which will breed the tornado of a war between these Titanic powers.

Prof. D. H. Wheeler contributes the third article, on "Our Spoken English." Since we Americans are inviting all the world to our shores, and are allowing them to mouth our English language, the question arises, what will be the effect upon its pronunciation in the absence of a court standard to preserve the old phoneticism from degeneracy on the tongues of a Babel democracy? The writer inclines to the opinion that the multitude ought to prevail, and that their pronunciation should be the standard. He thinks that one or two hundred publishers may successfully resist the ravages of democracy in orthography, but that the phonetic forms are under no such vassalage to any aristocracy. We have a thousand times wished that this guardianship of the written forms of our language could be broken down, and that a purely phonetic spelling could take the place of our anomalous and vexatious orthography. We have almost wept as we have thought of the struggles of the coming generations of school children, and the despair of the incoming thousands of Chinese over the irregularities and lawlessness of English spelling, to say nothing of the shocking amount of profanity from the Frenchman and the German, who will cease their warfare with each other, and unite in cursing a language which misleads them into saying, "I have a cow in my box," for "I have a cough in my chest." All that stands in the way of a phonetic orthography is the outcry of the philologists, who dislike to see the etymons of the language obscured or lost. Yet etymology ought to yield to human well-being in the enlightenment and salvation of the masses of our race who are yet to read the gospel in the English tongue, if they ever read it at all. To the objection of the author that the democracy are conservative of familiar forms, we reply that they are also conservative of many familiar evils, which Christian philanthropists ought to labor to remove.

The fourth paper is by W. H. Withrow, A. M., on "Oriental Influence on Western Thought and Civilization." The writer has read history with his eyes wide open, and intellect on the alert. His style shows also a finely cultured mind. Many of his descriptive passages have the sparkle and splendor of the best of Macaulay's Essays. The readers of the *Quarterly* will welcome his brilliant contributions in future numbers of the *Quarterly*. We will not attempt a synopsis of this article. It is too good to be spoiled by mangling.

Prof. Harrington contributes a brief but scholarly article — scholarly is the adjective for describing any production emanating from his pen — on "The Ethics of the Latin Comedy." He is well qualified to treat this subject, having made this species of Latin literature a special study in his preparation of his recent excellent edition of the Comedies of Plautus. He thinks that a more correct idea of the moral condition of a nation can be obtained from a study of its free and unconscious expression on the stage than from an investigation of its treatises on ethics. He finds in the lowest depths of Roman sensuality chords responsive to truth and virtue.

The last article, entitled "Wuttke on Greek Ethics in their Golden Age," is a translation by Prof. Lacroix. It is remarkable that five articles out of six in this number are contributed by professors in our colleges. We are glad to see these overworked men lift themselves out of the grooves of a more professional tread-mill by the use of their pens in aid of our higher literature. We should be glad to see our preachers, a hundred times more numerous than our professors, giving breadth and literary culture to their own minds and enriching the stores of Christian literature by engaging in the same profitable exercise. This translation is well made, and the subject-matter, involving as it does, the "Divine Peradventures of Plato," and the moral lectures of that wonderful old city missionary of Athens, the son of Sophroniscus, must be intensely interesting to a thoughtful mind. Aristotle's beau ideal of virtue is shown by the light of Christianity to be the photograph of a courtly fool. He shows that the ethical system of the Greeks was splendid frost-work. It was destitute of elements adapted to awaken the moral sensibilities as a motive power to purity of life, thus standing in strong contrast to the ethical system of Jesus Christ, which not only commends itself to every intellect, but smites every heart with a subduing power when the whole story of that wonderful life and death is steadily contemplated.

The Foreign Religious Intelligence and the Synopsis of the *Quarterlies* are presented in their usual attractive style, and the "Quarterly Book Table" is a quarterly feast gathered from the whole range of current literature. And still the wonder grows, why so many of our intelligent laymen fail to subscribe to the cheapest, the most widely circulated, and the best of the American *quarterlies*. The next number begins a new volume. Now is the time to subscribe.

THE THIRD MASSACHUSETTS METHODIST CONVENTION.

like its predecessors, was large, able, dignified. Its essays were timely, and of especial merit. They began with eloquent papers on Temperance and the Church, by Rev. Messrs. Barrows and Church. They portrayed the greatness of the evil of intemperance, the indifference of the Church and State, the necessity of every sort of effort to abolish it, and the especial duty of political action. A lively debate followed the essay, which developed only one opinion in the Convention, — the determination to make Prohibition enter politics, though it also developed a difference of opinion as to whether it could best succeed by a new organization, or by attempting to renew the Republican party in this virtue; a difference that time and experience will settle. The Sunday-school addresses and exercises were very interesting. Rev. Mr. Prentice's paper on Romanism was a fresh statement of the internal conflicts of the Papists and anti-Papists in that body, and the seeming hopefulness of the latter and liberal wing, under the inspiration of late public events. The Bible in schools came into discussion, and was defended by Hon. Thomas Kneil and Rev. Mr. McKown, in convincing speeches. The evening was devoted to the question of Woman in the Pulpit. Piquant and forcible essays were read by Rev. Messrs. Liversey and Sherman. The former granted them the right to preach, but not the right to be ordained; the latter claimed for them the right of ordination from their conceded right to preach, and from the Scriptures and early Church history, quoting the significant declaration of the Council of Nice, that those women who were not ordained in an especial manner were not to be ranked with the clergy, but laity, clearly recognizing their allowed ordination, even after the clerical fashion.

The best part of the evening's service, and happily befitting the occasion, was the introduction of the widow of John Brodhead, a lady of eighty-eight years, who has belonged to the Church for seventy years. She is the mother-in-law of Rev. Samuel Norris and Rev. James Pike. She spoke a few words in favor of the little church at South Newmarket, N. H., which is struggling to get a vestry, and for which she is laboring with her knitting-needle and crochet-needle, in making holders and "tidies," on the latter of which her initials and age are worked, as well as in travelling and soliciting from house to house. Such zeal, at such an age, is a proof of the ancient zeal of Israel, and an ensample to the younger sisters. A collection was given for her object. The love-feast of the next morning was a choice and fragrant season. Rev. Mr. Howard read an essay on Church and Error, which had valuable points, though it did not sufficiently guard its statements in some essential particulars. These points were stated by Rev. C. N. Smith, to the manifest approval of the whole body, and were embodied in a resolution of the Convention.

Two of the very best essays read before this, or ever read before any Convention, were given by Rev. Mr. Griffin, of North Adams, and E. H. Rogers, esq., of Chelsea. They discussed the question of labor and capital in their relation to Christianity. Both took strong grounds against the attempts of capital to degrade labor, and both declared the Golden Rule the only basis of this question. Perhaps the rights of capital, which is but another name for a man's reputation, were not sufficiently guarded. Yet the general tone of the essays were excellent. It is no disparagement of his clerical brethren to say, that Mr. Rogers surpassed them all in his power to read well. They, being better trained in speaking, may have excelled him in that particular. He showed great aptness in stating just what he wanted to say, clear and strong. He will make an admirable speaker for the labor meetings. The resolutions covered a large space, and were all timely. In fact, no Convention we have attended had so many timely topics; not a stale theme was on the programme. Everything was alive. The last essay, on Antisocial Inoculation, by Dr. Warner, of Worcester, was omitted by his necessary return home. We hope he will give it to the public in another form.

A few of the essays were too long, and their number was too many, but they were all valuable, and stimulated thought and duty, which is the great use of a Convention. We do not think the present Convention less excellent than its predecessors, and they have all been of marked value to the Church. It concluded with a pleasant reunion at the Association Hall, on the invitation of the Theological Seminary, at which many ministers and leading laymen and ladies were present; among them, Gov. Claflin, Hon. Jacob Sleeper, Hon. E. F. Porter, David Snow, esq., F. A. Clapp, esq., John Kendrick, esq., of Providence, Messrs. Dunn, Noble, Childs, etc. The whole entertainment, for body, soul, and spirit, was refreshing and memorable.

Rev. Dr. Lanahan has been suspended from his functions as Assistant Book Agent, by the Book Committee, on a vote of nine to four. His trial will probably proceed immediately. This will review the whole case before a partially new body, two or more Bishops being members of the jury. It is the next best thing to a commission, which would have heard the case without impugning the character of any person, and would have given the whole case into entirely new hands. But the Committee and Bishops will, we are sure, act honestly and fairly, and will, we hope, find honesty in all parties involved in the unpleasantness.

"COUNTRY LOVE AND CITY LIFE."—C. H. St. John reads his new lecture-poem at Winthrop, Nov. 7, Graniteville, Nov. 10, Byfield, Nov. 16, Nahant, Nov. 23, E. Weymouth, Dec. 14.

The President has appointed Thursday, Nov. 24, as a day of National Thanksgiving.

Art. — Prang & Co. have issued a choice steel engraving of a "Soldier and his Nurse." She is sitting by his cot under the trees, writing a letter which he is dictating; his hand plays with a spray of a bush. The tent and soldiers are in the rear. It is a charming picture, and will be a very pretty reminiscence of the war, that ought to hang in thousands of parlors. They have also issued a lithograph of the representative women of reform. Mrs. Stanton, Miss Anthony, Lucretia Mott, Mrs. Livermore, Mrs. Child, and Grace Greenwood surround Anna Dickinson. The real mother of their movement, Lucy Stone, is omitted, because she refused to send her photograph. The ladies are not generally as good-looking in this picture as they are in reality, — an unnecessary defect. Those who are not afraid of a group of "the strong-minded," will put this collection on their walls.

Mrs. Geo. L. Brown has written a very pretty piece of music, entitled, "Clouds of Night," which her husband has adorned with an equally pretty picture, and Mr. Dexter Smith with corresponding words. Mrs. Brown is a helpmeet for her talented husband in many ways. Her song will dispel the clouds of night from the darkened spirit that hears or sings them.

A large mezzotint engraving of the "Nativity" is given with *The Western World* to its subscribers. It is a very superior work, both in design and execution. The face of Mary uplifted, and full of light, contrasts forcibly with the shade of arch and column and recess. An arch at the entrance blackens the night. The manger is put in a cave that is adorned with fine pillars. Mr. Elliot, the new publisher of the paper, has rooms in Association Building.

Rhode Island Methodists are to have a State Convention the last day of November and first of December. The Benjamin of the tribes does well to consult together. It has local interests and duties which it can profitably consider.

The greatest of all musical treats in this city, are those of Harvard Symphonies. They consist of ten concerts, chiefly instrumental, conducted by Mr. Zerrahn. They begin this week Thursday. Those who are here attending musical studies, and any others who wish to be educated in this art of arts, should attend the course. The cost, ten dollars, seems high, but it is one of the cheapest series as an educator that the city or country affords.

We were mistaken in stating that there was but one lady delegate to the Convention. Mrs. S. B. Shetter, of Charlestown, and Mary E. Roche, of Cliftondale, were regularly elected delegates. This is a good beginning.

NOTICE. — The annual meeting of the Missionary Society of the Methodist Episcopal Church will be held on Monday afternoon, Nov. 21, at 2 o'clock, in the Central or Seventh Avenue Church, between 13th and 14th Streets. At the close of the meetings, which is expected to be one of unusual interest, the election of a Board of Managers, and the officers of the Society for 1871, will take place.

DAVID TERRY, Recording Secretary.

Oct. 28, 1870.

NEWS NOTES. — The most important news from the seat of war is the capitulation of Metz, and the surrender of Bazaine's army of some 170,000 men, including 20,000 sick and wounded. This event occurred on the morning of the 27th ult. Metz is the last great fortification between Prussia and Paris. The entire army of William will now be at liberty to carry on the siege of the French capital. The Germans will doubtless content themselves with starving it into submission.

REMOVAL OF NEW ENGLAND BOTANIC DEPOT. — This well known establishment, of which Mr. George W. Swett is proprietor, located for a number of years at 106 Hanover Street, has been removed to 87 Court Street, where, with more spacious and convenient quarters, the largely increased trade can be better accommodated.

PUBLIC CAUTION. — The Christian public, throughout New England, will be interested by the perusal of an advertisement in our "Special Notices" calling attention to the unlawful practices of one Philip Davies, whose agents have for a long time actively, and it is believed successfully, canvassed the country in aid of a fabulous mission in this city. Two of our foremost and noblest charities, who have suffered from his depredations, combine therein to present him in his true character, as a person utterly unworthy of confidence; and it is to be hoped its publication will serve as a check, not only upon the party referred to, but upon all of his kind. Our laws are notoriously inefficient to prevent or punish crimes of this description, and a careful examination into the claims of applicants for charity is the only safeguard.

NOTES.

A ministerial brother in Maine, wishes to respond with a very hearty "AMEN," to Dr. Coggeshall's remarks on the circuit system in the Social Meeting of THE HERALD for Oct. 20.

The earthquake was twelve hundred miles long, and five hundred miles wide. Quite a long shake.

"We live, and yet I know not why,
Unless it be, we live to die,
We die, and dying is in vain,
Unless we die to live again."

The Singing World has found that "Shoo Fly" is classical. It says: —

"Homer himself alludes to the troublesome creature in the *Iliad*; and translators — Pope, Cowper, and Bryant — give these versions: —

"So from her babe, when slumber seals his eyes,
The watchful mother waits the envenomed fly."

"Far as the mother waits the fly aside
That haunts her slumbering babe."

"As when a mother, while her child is wrapped
In sweetest slumber, scowls away the fly."

A Bavarian is said to get a beer barrel, and go to bed a barrel of beer. Not Bavarians alone are of this sort.

The Young Men's Christian Association at Saratoga have arrested John Morrissey, and shut up his billiard hall. Why won't the same Association do like service in Boston, Providence, Portland, New York and elsewhere. 'Tis an excellent work. Do it.

Seldom was the skeptic better come up with than St. Beuve on this occasion: —

"He was supping one evening at a restaurant, and close by him the great friar Lacordaire was seated. Perhaps it was malice, or perhaps he did not see the latter, but Sainte Beuve, who was conversing on the subject of religion with a friend, dropped the remark that he could not believe in God because it went beyond his understanding. He had scarcely spoken this when Lacordaire rose up to his full height, and, pointing toward heaven, exclaimed: 'M. Sainte Beuve, you say you do not understand Him. But can you understand why the same fire will melt butter and harden eggs? And, nevertheless, you are eating your omelet?'"

The Methodist so tells this incident: —

"A few weeks since, while travelling in one of the New England States, we met an eccentric old man who combines the occupations of farmer, horse-dealer, and colporteur. In his 'work of mercy,' as he styles his colportage, he distributes tracts gratuitously, and sells Bibles and other religious books at cost to those who can pay for them, and gives them away to the poor. We were very much impressed, as well as amused, with one remark which the old man made in the course of conversation. 'Now,' said he, 'when I start on a work of mercy and stop to deal in horses, I never have good luck. The fact is, I don't want the Lord around when I am trading horses!'"

While Keshub Chunder Sen has been visiting England in the interest of "Free Religion," the Lord Jesus has been visiting his family in India in the interest of free salvation. Whilst he was busy with British Unitarians in denying his Lord's Divinity, his Lord was practically demonstrating it by plucking a kinswoman of the lionized teacher from the very embrace of the Brahmo Somaj. The interesting story is found in the *Heavenly Woman's Friend* for November. Comments on it and him, are found in Rev. Mr. Thoburn's article in this number; which we especially commend to the editor of the Record of Progress, in *Old and New*.

MASSACHUSETTS METHODIST CONVENTION.

The third Annual Convention of the Methodists of Massachusetts opened in Trinity Church, Charlestown, Wednesday morning, Oct. 20, 1870.

Preliminary to the formal organization was a prayer meeting, which commenced at 9 o'clock, under the conduct of Rev. Pliny Wood. Ex-Mayor Hull, of Charlestown, and Rev. Messrs. Judd, Cox, Manning, Furber, Bidwell, and High, with others, offered prayers, which were interspersed with singing.

At ten o'clock, Rev. D. Sherman assumed the duties of temporary chairman, when a committee on organization was constituted.

The nominations for officers were reported from the Committee, by Rev. D. Dorchester, as follows: —

President. — Hon. George F. Gavitt, of North Dighton.

Vice Presidents. — Hon. Liverus Hull of Charlestown, Hon. H. G. Herrick of Lawrence, Hon. George M. Buttrick of Barre, David Snow of Boston, Franklin Rand of Medford, Daniel Goss of Clinton, Harvey Arnold of North Adams, Hiram Leonard of Cambridge, Nathaniel Freeman of Provincetown, J. C. Scott of Millville, C. C. Corbin of Webster, James F. Almy of Salem, John Sully of Dedham, and Revs. C. N. Smith, E. E. Wentworth, D. D., L. R. Thayer, D. D., and D. P. Leavitt.

Secretaries. — Revs. E. A. Manning, M. J. Talbot, D. Dorchester, Geo. P. Wilson, and T. A. Griffin.

The report was adopted, and, upon taking the chair, Mr. Gavitt thanked the Convention for the honor conferred in calling him to preside over its deliberations. He remarked upon the principle of love which had led to the assembling, for a renewal and perpetuating of acquaintance, and in order to consult as to how we may best do the work of love. The world could not understand the operation of this principle, and looked upon such a convention as vain. He would have free and full discussion of the topics to be introduced, and thereby quicken the activities of the Church in its work for the nations of earth, now in commotion. Forbearing extended remarks, he inquired, What is the pleasure of the Convention?

The order of the published programme being moved,

"TEMPERANCE AND THE CHURCH"

was first discussed, — Revs. Dr. Barrows and A. J. Church leading with ably prepared papers, and Messrs. Wilson of Lawrence, Haven, McCurdy, Cushing of Auburndale, Parkhurst, Knell of Westfield, E. D. Winslow, and G. Whitaker prolonging the discussion until after the hour fixed for adjournment.

The essayists passed in review, substantially, the issues of today, and declared for Prohibition and a political party true thereto. Dr. Barrows said the Church must make Temperance one of its regular subjects of consideration, as missions and Sunday-schools are considered. Now that the State has legalized the sale of the lighter intoxicants, this duty has be-

come imperative. A great harvest of drunkenness will arise if there be not diligent attention given thereto. The rum traffic has not one useful quality. If legalized, it is the fault of the people. If it exists illegally, it is first chargeable to officers of law, and then upon the people. The Church has numbers, wealth, influence, and power, and she may not hide herself behind party rubbish. As respects dominant parties in this State, the question is now one of moral principle and not of men.

Rev. Mr. Church's paper presented the statistics and facts of intemperance, and the duty of the Church arising therefrom, in equally clear light. Had it not been for lukewarmness, the crime would have been reduced ere this to as narrow limits as thieving or arson. At the close it urged personal abstinence, support of a Temperance press, and voting for Prohibitionists, and them only.

A Committee on resolutions was announced by the chair, agreeably to vote, consisting of David Sherman, G. Haven, L. D. Barrows, Dr. Norris of Cambridge, M. J. Talbot, D. Dorchester, W. R. Clarke, W. F. Mallalieu, J. H. Twombly, F. A. Clapp of Worcester, A. J. Church, and Dr. Ladd of Malden. Mrs. H. B. Mitchell, of Cambridge, was subsequently added.

A blank form of petition to the legislature for the exemption of parsonages from taxation was adopted, and ordered to be printed in season for the delegates to take copies home.

All male and female members of the Church, residents of the State, and present, were invited to participate in the discussions and doings of the Convention; and members from without the State, in attendance, to participate in the discussions.

AFTERNOON SERMON.—CHILDREN'S MEETING.

At 2½ o'clock, Trinity Church was filled,—large accessions from the Sunday-schools of the vicinity having been made for the purpose of a children's meeting.

The chair was taken by F. A. Clapp, esq., of Worcester. Prayer was offered by Rev. C. N. Smith; and besides the addresses of the several speakers, the children gave interest to the occasion by singing.

Mr. Clapp thanked the Committee of Arrangements for the prominence given to Sunday-schools among the subjects brought to the consideration of the Convention. They lay the foundations for all reforms. Not until the human heart is reached with divine truth can we feel safe either for ourselves or the children.

Rev. Mr. Gill, of Cohasset, gave an account in his address of the successful working of Dr. Vincent's methods, as coming under his personal observation, in connection with the use of "Two Years with Jesus." Many had learned more of the Bible in a few months than previously had been learned in years.

Rev. Mr. Hills, of Springfield, in a talk to the children, illustrated the growth of love in children for children, to promote which God, holy angels, and Christians labored.

Rev. Mr. Wilson, of Lawrence, impressed upon the children the idea that men and women cannot do all the work that is to be done only as boys and girls give the helping hand.

At 4:30, Ex-Mayor Hull took the chair and called upon the Convention to listen to a paper by Rev. G. Prentice, on

"THE ROMAN CATHOLIC QUESTION."

He traced the history of the movement for reforming Catholicism, which has arrested the attention, and secured sympathy among the Protestant sects at the present time; fixed thought upon the Divine interposition in connection with Napoleon's overthrow, so that no civil power dares to support the decrees of the Vatican and Catholicism is forced upwards in the line of Liberalism; and briefly stated the conditions under which Catholicism must henceforward advance or fall.

Thomas Knell, esq., addressed the Convention at length upon the same question, stating the grounds upon which Protestants in America are justified in giving sympathy to whatever may render Catholicism less inimical to Republican governments. His remarks were listened to with evident interest.

Rev. M. Dwight and Dr. True, spoke briefly,—the first by way of narrating incidents in his personal labor, and the latter indicating a willingness to excuse attendance at the reading of the Bible in schools to a limited extent for pacificatory reasons.

Rev. A. McKeown, in a spirited address, sought to relieve minds of the thought that Protestants fought Catholics by efforts at resisting their aggressions upon Republican institutions, and would insist upon the Bible after the manner of the fathers.

EVENING SESSION.—"WOMAN IN THE PULPIT."

The chair was taken by Mr. Hull, and after singing, Dr. True offered prayer.

Rev. W. Livesey read his paper upon the assigned topic. In a genial way he indicated his suspicions that the topic had been given him because that his age favored the free expression of negative opinions, but he would take both sides. He held, with Methodists, that woman's voice may be heard even in the pulpit, citing examples from the days of Wesley to the present, where women have been employed temporarily in public ministrations. But orders may not be given. We have no authority therefor in the Bible, but its authority of precept and example is against it. Reasons from woman's constitution and duties were also presented. What Methodism had done for woman, and how amply she had repaid the work, concluded the essay.

Rev. D. Sherman's paper was in the affirmative. He found

that interpretation would remove the argument against orders. Widows and chaste virgins were ordained, as he reads, during apostolic days, and insisted on by the Council of Nice (A. D. 395). Her services were needed as supplemental of man's.

Revs. McCurdy, Prentice, Haven and Knowles, who followed the essayists, exhausted the evening session,—the first two assuming the negative position, the last taking the affirmative.

Rev. J. H. Twombly introduced the venerable widow of Rev. John Broadhead, and narrated her efforts in aid of a vestry at South Newmarket, for the furtherance of which a collection was taken.

SECOND DAY.—LOVE-FEAST.

The love-feast, at eight o'clock, Thursday morning, was presided over by Rev. L. Crowell. The testimonies of brethren and sisters were given as usual, many of which were highly interesting.

Rev. Josiah Brackett, of Charlestown, narrated his conversion in 1810, and the circumstances of his introduction to the Church and local preachers' work. Familiarity with our people all over Eastern Massachusetts for nearly sixty years, well entitled him to a hearing.

"THE CHURCH AND ERROR."

Mr. Hull took the chair of the Convention at 9½ o'clock, when prayer was offered by Rev. D. Sherman, which was followed by an invitation to visit Bunker Hill Monument, and its acceptance.

Rev. R. H. Howard, of Brookfield, read his paper. It contemplated the nature, causes, and extent of error within the Church first, and then error without it. Philosophy of doctrines had occasioned the defections within to a great extent, in late years, though literalism and other causes had not been without effect. Modern infidelity was treated under the names of Spiritualism, Rationalism, and Materialism. Reflections were deduced from the history of errors and errorists,—the truth always triumphing and advancing, and errorists becoming demoralized; and the essay closed with suggestions concerning the treatment of error by the pulpit and the press.

Mr. Knell of Westfield, Rev. A. F. Bailey and Rev. C. N. Smith, spoke briefly upon this topic, after which it was passed, and followed by papers on

"CHRISTIANITY, LABOR, AND CAPITAL."

Rev. Mr. Griffin of North Adams was first called. He referred to the presence of Chinese in his town and their quiet prosecution of labor. The inequalities of society have arisen from out of Christianity's upward lifting of entire humanity, and the Church must not ignore its relation to capital and labor. The principles which will aid in relieving from these inequalities were deduced from the golden rule, and the apostolic injunctions to render, for service, that which is "just and equal," and for remunerative labor "as unto the Lord." Let the pulpit be more pronounced upon the ethics of society, and a true Christianity will be prepared to do its share in the work of relief at every point.

E. H. Rogers, esq., of Chelsea, gave a second paper upon the topic. John Wesley had given to the world principles which, regarded generally the last hundred years, would have averted the sharp contest that is now on hand. The great diversion of wealth from the laborer to the non-producer and in the interest of capital was made to appear; and the duty of the Church to clear itself from all complicity with iniquity was forcibly pressed. The speaker was hopeful, and his paper elicited much commendation.

AFTERNOON SESSION.

The chair was taken by Mr. Hull at the opening, but filled by Mr. Gavitt subsequently.

Prayer was offered by Rev. T. J. Abbott. The session was given to

RESOLUTIONS.—DOCTRINES.

Resolved, That we rejoice in believing and teaching all the great distinctive doctrines of the Gospel: the co-equal, co-eternal divinity of the Father, the Son and the Holy Ghost; the perfect plenary inspiration of the Holy Scriptures; the vicarious atonement of our Lord and Saviour Jesus Christ, the only name given under heaven by which we can be saved; the gift of redemption from sin, sanctification and eternal life to every soul that believeth on Him; and the just and endless punishment of every soul that rejecteth Him. Our Church has grown by the faithful preaching of all the doctrines of the Word of God. It will only flourish by a like faithfulness in the future.

TEMPERANCE.

Resolved, That we are more than ever convinced of the great evil of intemperance: it is growing fearfully in our State and nation; it is filling our jails, and almshouses; it is sending misery into many families, and dooming multitudes of our fellow-men annually to a hopeless eternity.

Resolved, That it is our imperative duty to employ every means in our power for its extirpation; that to this end we call on the Church to secure the pledge from all its members, youth and children; and we urge the appointment of regular prayer-meetings for the abolition of this vice and crime.

Resolved, That we believe the hour has come when the question of Prohibition should enter politics. Men must vote as they pray, and we rejoice to see signs all over our land of this necessary step in the progress of the reform. We trust the day will soon arrive when the administration of the State and nation shall be based as completely on Prohibition as it now is on abolition.

Resolved, That we implore the Spirit of our God and Saviour to arouse the Church and nation to a sense of the horrors of this wide-spread and fast spreading iniquity, and to hasten the hour of its utter extermination.

EDUCATION.

Resolved, That we earnestly commend to the attention and support of our people our several institutions of learning, and that we commend their agents to the sympathy and cooperation of the churches.

Resolved, That we recommend to the pastors of our churches in this State to present to their several congregations the financial and moral claims of educational institutions, and that they particularly urge upon the young the importance of securing a thorough education.

The resolution on doctrines and the series on Temperance were adopted without discussion,—the subjects having been amply elucidated by the essayists and others previously.

Dr. True spoke prior to the adoption of the first on edu-

cation, and Rev. J. H. Twombly before the second was adopted.

BOSTON THEOLOGICAL SEMINARY.

Whereas, The Trustees of the Boston Theological Seminary have, during the past year added to its Faculty a new Professor, elevated to a regular chair a hitherto adjunct professor, rented and fitted up new and larger quarters for the accommodation of the school, and otherwise at much increased expense provided for the growing necessities of the institution; and

Whereas, A large increase of funds is imperatively necessary in order to meet these new expenditures; and

Whereas, Even the new and enlarged accommodations now secured prove inadequate to the demand; and

Whereas, By the terms of a noble offer on the part of Isaac Rich, esq., the long desired buildings for the permanent occupancy of the school will be furnished upon the making of \$100,000 to complete the endowment; and

Whereas, We understand that every hour's delay in raising this amount delays the commencement of other great and important enterprises connected with the work of education under the auspices of Methodism in this State; therefore

Resolved (1), That as representatives of Massachusetts Methodism we congratulate our brethren of the Board of Trust and the Church at large, upon the steady growth of our Theological Seminary in students, influence and pecuniary resources. An educational institution which is not conscious of needing anything more, usually needs—a coffin.

Resolved (2), That the healthy growth of our Seminary, the generosity of the offer of Mr. Rich, and, finally, the ulterior educational projects, imperiled by delay, all call for prompt and energetic efforts to secure at once the stipulated endowment.

Resolved (3), That as the Methodists of Massachusetts have a more than just latent and joint responsibility in this great work, we hereby pledge ourselves to do what we can toward completing the endowment of the Seminary before the first of January, 1871.

Drs. Patten and Clark made addresses upon the subject, after which the series were adopted.

WOMAN.

Resolved, That we recognize woman as possessing peculiar qualifications to labor for the evangelization of the world. Though biased influences have ever affected her as a consequence of the low and narrow sphere assigned to her by the sternest sects, she has fully illustrated her fidelity, tact and efficiency; and, in the present age, under a more genial and fostering civilization, she has exhibited in the departments of education, Christian philanthropy, medicine, art, science and general business, capabilities of the highest order. The Church and the world needs her active sympathies, her practical efforts. We therefore cordially welcome her to every field of philanthropic and Christian usefulness to which Providence may call her; and we earnestly recommend the adoption of measures to organize the women in every Church to aid in the general dissemination of Christianity, and particularly for the purpose of carrying the Gospel to the unconverted multitudes in their respective communities. Adopted.

SUNDAY-SCHOOLS.

A resolution was reported which caused considerable debate, that was participated in by Knell of Westfield, Bridget of Boston, and Revs. C. A. Cushing, Sargent, Ames, Bates, Bidwell, Parkhurst, Knowles, and others. It was then laid upon the table. No other resolution being then before the Convention on the subject of Sunday-schools, none was adopted. The rejected resolution suggests inquiry whether there be not demand for a "reconstruction of our present Sunday-school system." Another, favorable to the blending of the morning church service with the Sunday-schools, offered later in the session, was tabled.

CHURCH BUILDING.

Resolved, That we thankfully acknowledge that expansion of our work which calls for large and frequent contributions of money for the erection of churches. It is evidence of the vigor and growth which should be inseparable from a religious body. While we would not encourage the needless multiplication of new enterprises, nor extravagance of expenditure in any, we would not fail to recognize the urgency of our calling to occupy every place where the population is not adequately supplied with religious services. The erection of a house of worship is often the initial and decisive measure in a Church's expansion. Lack of means for this hinders the success of many other things where our services are urgently called for; and, though the burden must, of necessity, fall upon those who seek the local accommodations, there are many instances in which the conventional bond which unites us demands the sharing of burdens for the common cause. Our obligations will not be met until a Methodist Church shall be easily accessible to the people of every village and rural district of Massachusetts. Adopted.

BOSTON WESLEYAN ASSOCIATION.

Resolved, That we gratefully recognize the large liberality and Christian enterprise of the Boston Wesleyan Association in the erection of their magnificent edifice in Bromfield Street, for the accommodation of Zion's Herald, the Methodist Book Depository, and a general Methodist head quarters,—an edifice large, beautiful, and commodious, which promises to become an efficient factor in the future progress of our Church; and we hereby pledge ourselves to use all just means to sustain them under their heavy financial responsibilities, by the increased circulation of Zion's Herald.

Rev. H. W. Warren spoke to this, after which it was adopted.

MISSION TO ROME.

Resolved, That in the communion in Roman Catholic countries, whereby the Papal power is curtailed and openings are made, especially at Rome, the ancient seat of the Pope, for Protestant preaching, we recognize the hand of God; and we recommend the establishment by our Church of a mission in Rome at once.

Prof. A. Tacchella addressed the Convention on the future prospects of Rome, and also asked attention to his plan for reviving the publication in Rome, next January, of the "Eco d'Italia." The resolution was then adopted, and a copy was ordered to be sent to the Missionary Board at New York.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Resolved, That we recognize with profound gratitude the formation of the Woman's Foreign Missionary Society, and we will use our best endeavors to form auxiliary societies to the Boston Branch in all our churches. Adopted.

CLASS LEADER'S MANUAL.

Resolved, That we approve the small work entitled "Class Leader's Manual," prepared for the press by Mrs. William C. Brown; and we take pleasure in recommending its publication as a work adapted to promote the interest of this delightful service of our Church.

Votes of thanks were adopted for railroad reductions, Trinity Church accommodations, and the services of the President, first Vice-President, and Secretary Manning.

The following committee of laymen and preachers was constituted to arrange for and call the Convention of 1871.

At about 4½ P. M., the Convention adjourned, when the benediction was pronounced by Rev. A. D. Sargent.

In the evening there was a Social Reunion at Association Hall, Bromfield Street, Boston, on invitation of the Theological Seminary, at which many of the Convention were present from all parts of the State, an abundant entertainment supplied, and an opportunity afforded for observing the arrangements and accommodations for the Seminary in the Association Building.

MAIN STREET M. E. CHURCH, WORCESTER.

We wish to call the attention of our men of means to a most important interest. "There is a tide in the affairs" of Churches, as well as of men, "that, taken at the flood, leads on to fortune." Such a moment has come in our denominational interests in Worcester. The Main Street Society, of that city, that for the past three years and a half has worshipped in Washburn Hall, is building a much needed, large and commodious, but inexpensive church in the heart of the city, and they greatly need and deserve the prayers, sympathies, and liberal contributions of such as have to give. It is a gigantic enterprise for them, for they are only three years old as a society, and are mostly young persons of moderate means; but they are full of energy and faith and holy daring. They are doing a noble work. The position of the society is most important. It has a strong hold on the community. The time had come when, if it would retain that hold and continued increase, it must arise and build, and put on the features of permanence and stability.

They have nobly planned for a substantial brick edifice, that will seat twelve hundred, at as low a cost as such a house can properly be built for. They could not have built smaller or in another place, and met the wants of the people and the interests of Methodism. It is determined that not a dollar of needless expense shall be put on it. It is designed to keep it a free Church, according to the plan hitherto pursued by the society. It is a Church for the masses. The house is now going rapidly up, and will be covered before winter. It is hoped to enter on the occupancy of the vestries at the beginning of the next Conference year. The society has nobly helped itself. During its three years of existence it has contributed \$30,000—\$10,000 for current expenses, and \$20,000 toward the erection of the house. Men and women whom God has blessed with means, help this heroic band in their noble effort. They must not be allowed to be crushed. They are the right stuff for a society. A little assistance now, and it is an assured success of the grandest kind. Every dollar given will be paid back a thousand fold in advancement of the cause you love. We scarcely know an instance where money can be put into the Lord's treasury with so great a prospect of doing good.

If you are not called upon, send your contributions to the pastor of the Church, Rev. A. McKeown, or its treasurer, Fred. A. Clapp, esq., Worcester.

NEW HAMPSHIRE GLEANINGS.

The Dover District Ministerial Association met with the First Church in Haverhill, Mass., October 19th. This Church is surviving the division effected last spring, finely, under the pastorate of Rev. O. W. Scott. They have furnished and improved the outside appearance of their church edifice. They have a good congregation and Sabbath-school, and the various interests of the society are in a prosperous condition.

The Second Church is full of enterprise and good works. The framework of their new edifice is up. It will soon be under cover, and the contractor is to have it finished on the first day of July next. Bros. Dr. Chase and Warren Johnson are at the head of the building committee. They gave us a glance at the details of their plan, which has been wisely made up of various new improvements, introduced recently into several new churches in different parts of the country. It will make one of the handsomest and most convenient churches in this part of our connection. The Preachers' Meeting organized by electing Rev. G. N. Bryant, President, and N. M. Bailey and G. W. Buland, Secretaries. In the class-meeting the preachers gave a report of their churches. Revivals are in progress in several places, church building is being carried forward in others, and the work on Dover District is now in a more prosperous condition than it has been for several years. We will give you readers some of the details at another time. Rev. A. C. Godfrey read a strong essay on "Sin." Rev. N. M. Bailey made a characteristic speech on written sermons. He opened with the statement that a minister should first decide whether he is called of God to preach the gospel. If he is thus called, then decide how he can be the most effective preacher. If by writing and reading his sermons—then preach in that way. If by extemporizing, then adopt that style. These views were not battled, but all present seemed to concur with the speaker. Rev. G. W. Buland read a very clear and forcible essay on "The Importance of Revivals, and the Best Means of promoting them." It was a good gospel, such as all our churches need on that point. The discussion set the following thoughts out prominently: More personal effort is needed on the part of the membership, and more pastoral work by the preacher. Rev. S. J. Heath stirred the brethren with a paper on "Class-meetings, and How can we Promote their Efficiency?" Dr. Barrows read an essay on "Ritualism," showing the tendency in some religious bodies to substitute beautiful forms for the power of godliness. Ritualism is not commanded or exemplified in the Scriptures; it is not sustained by the Fathers; but it is the offspring of a dark and superstitious age, finding its home and strength in the bosom of the papacy.

Rev. G. N. Bryant preached a sermon of much force on Wednesday evening, on "The Necessity of Enthusiasm to Success in the Work of God." Bro. Franklin Rand, former agent of Zion's Herald, was present during the session, and gave us a cheering account of his religious experience during his afflictions. He also engaged in the discussions, and we hope when our meeting comes again, that he will be there.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.—The second session of this body for the present Conference year was held with the Church at Mystic Bridge, Ct., beginning October

10th, and closing October 12th. Rev. M. J. Talbot, the efficient and popular Presiding Elder of the district, occupied the chair with his customary dignity and urbanity. Rev. T. S. Thomas, of Millville, Mass., and Rev. J. E. C. Sawyer, of Providence, preached excellent sermons. Essays were read by Rev. J. T. Benton, on "What are the Qualifications for Admission to the Sacrament of the Lord's Supper?" by Rev. V. A. Cooper, on "The Pope and the Council;" by Rev. G. L. Westgate, on "The Meaning of the Terms Repent and Convert in the New Testament;" and by Rev. John Cooper, on "The Shiloh of Prophecy." Rev. W. T. Worth, the pastor, read a history of the Church at Mystic Bridge.

The next meeting was appointed at Woonsocket, R. I., in January. Both the meetings of this year have been highly interesting.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

SWEDEN.—Interesting intelligence has been received at our Mission Rooms at New York, from Sweden. The following from a letter of Rev. V. Whitting, Superintendent of our missions there, will be read with interest:—

"The work is going gloriously forward in every place, and since our last Preachers' Meeting our membership has doubled. The church in Carlskrona continues to be crowded, and hundreds cannot find entrance. In other places we have very large congregations. On the 7th of August last we dedicated our hall or chapel in Gottenburg. We had a refreshing season. It will accommodate seven hundred persons. It is one of the most beautiful and commodious halls in all Scandinavia for religious meetings. The expense of fitting it up was \$900 gold, all of which was paid by the mission in Gottenburg."

CHINA.—Rev. M. J. Knowlton, a Baptist missionary in China, gives a description of "China as a mission field," in which he speaks of the education, civilization, and degradation of the Chinese. He thus speaks of their idolatry in the *Missionary Magazine*:—

"Moreover, there is their great sin of idolatry, — a sin more frequently and severely condemned in the Bible than any other. Some have supposed that the Chinese are not much attached to idolatrous worship. This is a great mistake. If they were not thoroughly wedded to their idols, they surely would not spend so much time and money upon them as they do. Hundreds of millions of dollars are annually expended in China upon idolatrous feasts and worship. For a period of over 3,000 years, idolatry from small beginnings, has gradually been extending, and strengthening its hold upon the nation. It has grown with its growth, and strengthened with its strength, until it has permeated every part of it, and interwoven itself into the very frame-work and texture of society. It enters largely into the customs and habits of the people, and constitutes a marked feature in all the more important and sacred transactions in life. It gives tone to every religious belief and practice. Every pursuit in life has its own patron god. Even robbers and pirates have their gods, whose aid they invoke."

"Idolatry binds the minds of the people with strong fetters of superstition, burdens them with a depressing dread of countless ill from fancied gods and evil spirits, besides laying upon them a crushing weight of expense. Millions make their living by making and vending shrines, idols, and articles used in idolatrous worship. Their idolatry assumes a Protean form. Many never visit an idol-temple to worship; yet they worship the 'kitchen-god,' or the 'god-of-wealth,' or the 'head-god,' and all worship 'heaven and ear' and their ancestors."

"Now in view of all their accumulated guilt and pollution, how are the heathen to be purified and saved without the Gospel? They are 'all under sin,' all are 'guilty before God.' 'By the deeds of the law there shall no flesh be justified.' 'The wicked shall be turned into hell, and all the nations that forget God.' Where then is there any hope for the hundreds of millions of heathen in China, in their present state? None, absolutely none! They are all in the 'broad road that leadeth to destruction.' Hell is their portion; and no one who is intimately acquainted with the character and conduct of the heathen, but must admit that their damnation is most richly deserved."

THE POLYNESIAN MISSION.—The Wesleyan Missionary Society have sent a deputation, consisting of Revs. S. Rabone and J. Watkin to visit the Polynesian Missions. They visited the missions to the Friendly Islands, Samoan or Navigators' Islands, Fiji, and Rotumah, and "in each mission field," say they, "we saw that which made us gladly and thankfully say, 'What hath God wrought!'" They report that the missions visited were in a prosperous state. The Gospel has won triumphs on these islands.

GENERAL INTELLIGENCE.

CONGREGATIONAL.

The Republican has these items on Congregationalism in California:—

"The fallacy of the proverb, figures never lie, receives a new illustration in the misleading statistics of the Congregational denomination in California. The figures show 66 churches in the State, of which 10 are in San Francisco. The fact is, there are 63 in the State, of which but five are in San Francisco. Of the 63 several are corpses, and several more lie at death's door. In several mining towns are empty church buildings. The town has decayed, and the church with it; or the American workman have been supplanted by Chinese. There are really but two strong Congregational churches in San Francisco. One, which recently extended a call to Mr. Wright of the Berkley Street Church, Boston, is reported to have had no session but a Sabbath-school session for many months. Dr. Stone's people are building a new church, the spire of which is to be 230 feet."

MISCELLANEOUS.

The cross of the Order of the Red Eagle, the highest honor of the German nobility, has been sent by the King of Prussia to the Rev. Dr. Tholuck, the commentator.

Father Hecker announces the publication of a new monthly paper, prepared under the auspices of the Catholic Publication Society, for the Catholic children of the United States. It is to be handsomely illustrated, and its contributors will be selected from among the most popular writers of his church. Who are they?

RELIGIOUS INTELLIGENCE.—The programme of the week of prayer proposed by the British Evangelical Alliance is as follows:—

Sunday, Jan. 1.—Sermons.—Subject: Inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

Monday, Jan. 2.—Prayer: Grateful review of the past, calling for renewed confidence and for increased devotedness; humiliation for the worldliness of the Church; and for national sins provoking Divine judgments.

Tuesday, Jan. 3.—Prayer: For nations; for kings and all in authority; for soldiers and sailors; for all who have suffered in recent war; for the blessings of peace; and that God would graciously bring good out of recent calamities.

Wednesday, Jan. 4.—Prayer: For the children of Christian parents; for a blessing on home influence and on all teachers; for early dedication to God; and for more laborers in Christ's service.

Thursday, Jan. 5.—Prayer: For the Baptism of the Holy Spirit on all who profess and call themselves Christians; for the increase of charity, and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Friday, Jan. 6.—Prayer: For the circulation of the Word of God; for the increase of faithful ambassadors for Christ; for an end of religious persecution; and for the removal of all hindrances to the spread of the Gospel.

Saturday, Jan. 7.—Prayer: For Christian Missions; for the conversion of the Jews; for the better observance of the Lord's Day; for a blessing on Christian literature; and for "the glorious appearing of our Lord Jesus Christ."

Sunday, Jan. 8.—Sermons.—Subject: Faith, Hope, and Love—essential witnesses for the truth.

THE FIRST SERMON IN CHICAGO.—The first sermon delivered in Chicago, was preached to the Garrison of Fort Dearborn, by Rev. Jeremiah Porter, then of Chicago, and now of Brownsville, Texas. The venerable clergyman is on a visit to this city.

Rev. Stephen R. Beggs, now living, was, by Bishop Roberts, appointed to the Chicago mission in 1831, and began his work in that year. Jesse Walker succeeded him in 1842. Rev. Jeremiah Porter preached his first sermon in Chicago.—*The Chicago Evening Journal*.

Our Social Meeting.

Extract of an address by Rev. R. W. Allen, at the Boston Preachers' Meeting, on entering the new Hall of the "Wesleyan Association Building," Oct. 10, 1870:—

A Methodist Preachers' Meeting for Boston Vicinity has been held regularly or occasionally since 1836—perhaps before that time—but as no records of the meeting are preserved earlier than 1845, we are unable to give any information respecting it previous to that time.

The records commence July 7th, 1845, since which time they have been preserved, with the exception of one year, 1849.

During the 25 years, 20 of its members have elected to preside over its deliberations. The following are the names of these brethren, and the time they served as chairman: Edward Othman, 2 years and 7 months; R. W. Allen, 2 years and 5 months; G. F. Cox and Wm. McDonald, 2 years each; A. D. Merrill, Edward Cook, and S. F. Upham, 1 year and 6 months each; Miner Raymond, Charles Adams, W. H. Hatch, Loranus Crowell, E. T. Taylor, Joseph Cummings, D. K. Bannister, J. H. Twombly, W. R. Bagnall, J. A. M. Chapman, and I. J. P. Collyer, one year each; L. D. Barrows, a part of a year.

There have been 21 secretaries appointed, and have served as follows: E. A. Manning, 3 years; Wm. Rice, C. L. McCurdy, and Geo. Whitaker, 2 years each; Wm. S. Studley, R. W. Allen, and T. W. Lewis, a year and a part of a year each; Stephen Cushing, B. K. Peirce, Luman Boyden, N. E. Cobleigh, N. D. George, J. E. Round, C. S. Rogers, Albert Gould, and T. J. Abbott, 1 year each; C. S. Maccreading, Daniel Steele, W. H. Warren, and F. T. George, a part of a year each.

All the Presidents of the Meeting for the 25 years are still living, all in the Church, all in the ministry but one, and most in the active work of the ministry. All the secretaries are living but one, Rev. C. S. Maccreading. He removed West, where he died a few years since in Christian hope.

Fifty-one members of the Conference have died since 1845, most of whose deaths have been appropriately noticed in the records of the meeting. Several of these brethren were active members of the meeting. T. C. Pierce, James Shepherd, J. D. Bridge, J. W. Perkins, Isaac Smith, Moses A. Howe, Henry E. Hempstead, Charles Baker, I. A. Savage, Chester Field, and Samuel Tupper, with others, will be remembered as brethren beloved, and as having taken an active part in its exercises. Its records are rich in biographical sketches, and will be valuable for reference in years to come.

The meeting has been somewhat migratory. For some three years, it assembled regularly in the "Wesleyan Library Room" of the Bromfield St. Church. May 5, 1848, it removed to a room in the store of Messrs. Strong and Broadhead. From this place it removed to the vestry of the North Russell St. Church; from here it went back to the vestry of the Bromfield St. Church, where it remained until it removed to a room in the rear of Zion's Herald office, which was kindly offered it by Franklin Rand, esq., in behalf of the "Boston Wesleyan Association." Here it remained, until by a very kind invitation of one of its warmest friends, J. P. Magee, esq., it found good accommodations in the building occupied by the Methodist Book Depository, No. 5 Cornhill. Long shall we remember that room—its walls covered with volumes in all departments of literature, which gave it quite a literary aspect—and especially shall we remember the iron stairway leading thereto. From that place, after a brief sojourn in the vestry of the Bromfield St. Church, it has reached this beautiful and commodious hall, its use having been offered it by the noble, generous "Boston Wesleyan Association." Here, after its migrations, may it find a long, profitable, and pleasant home!

The action of the meeting has been quite varied and extensive. It seems to have taken a particular oversight of Methodism in New England, and looked after its general interests throughout the country. Indeed, the moral, religious and political interests of the country shared largely its attention.

The religious, benevolent, educational, and pecuniary interests of the Church have received its special consideration. Some of its grandest and most valued enterprises originated here. Among them we will name the Boston City Mission

Home Missionary Society, now suspended in view of receiving the amount needed for our Conference Domestic Missions from the missionary treasury at New York but which did great good while in active operation; the Church Aid Society; the Boston Social Union; the Methodist State Convention; and the Hamilton Camp meeting. The Preachers' Aid Society, though not originating here, ever received its hearty support, and the same may be said of the Boston Theological Seminary, and the Wesleyan Academy, Wilbraham.

The discussions of the meetings took a very wide range, embracing almost everything in theology, Biblical literature, metaphysics, morals, politics, sciences, and religion, and were conducted by men who for acute logic, varied and extensive information, able, clear, and comprehensive minds, and a ready, impressive, and eloquent style of debate, have but few, if any equals in the Church. Some of the discussions continued through several weeks, and excited so much interest, that the room where it assembled was filled to overflowing with anxious listeners.

We designed to have noticed the monthly exercise, — dominated a class meeting, — in which the exercises of the preachers and the state of the churches were given; but having already occupied so much of your time, I forbear only to say that these seasons furnish some of the richest, choicest treasures in the records of the meeting. I will, however, give one short item from the class meeting exercises. Oct. 1847, the records say that "Bro. Merrill" — Rev. A. D. Merrill — "reported a very remarkable fact with respect to the meeting at Church St., Sabbath morning; during the sermon a young lady came forward and knelt at the altar, and the example was followed by others until eighteen were found there earnestly seeking the salvation of their souls."

There is one brother whose name has been frequently mentioned (mentioned in those parts of the address not published), who, it seems to me, deserves a special notice — I refer to the venerable "Father Taylor," the hero of "North Square," and the great apostle to the seamen. No member of the meeting for the last 25 years has been so regular in its attendance, and taken so active a part in its exercises. His name is mentioned in the records of nearly every meeting, until the infirmities of age prevented his regular attendance.

Father Taylor united with the New England Conference in 1819; the Conference then included all of New England, and consisted of 89 members. Since 1829, for 41 years, he has preached the Gospel in the Seamen's Bethel, in North Square, Boston, until quite recently, when he was obliged to desist by increasing infirmities, and has probably preached the Gospel to a greater number of different persons than any other minister in New England. His name is known in all parts of the world, and is loved and honored by thousands now floating on the great deep. For brilliant, energetic intellect, for native genius, for power of description and effective, stirring eloquence, he has had but few equals, and when in the Providence of God, he shall go to his reward in heaven, we shall never see his like again on earth.

Though feeble, he occasionally visits our meetings (we are glad to see him present to-day) and smiles on his brethren, and cheers them by his presence. May his last days be cheered with Christian hope, and his run finally set without a cloud!

Permit me, in conclusion, to congratulate the meeting in reaching this very pleasant and delightful occasion, after its 26 years' history. May its future be more glorious than the past, and may it live and flourish till time shall be no more!

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address the Editor, care of ZION'S HERALD.

WORK FOR THE SEASON. — ROOTS should certainly be harvested before the hard frosts come.

PLOUGHING should be done at every convenient opportunity.

TREES. — There is no better time to transplant some kinds of trees than the fall of the year. We never should set evergreens or stone fruit-trees at this season, however.

CIDER. — All the inferior apples should be made into cider. That intended for table use should be made late, and run through sand, to refine it. Only clean casks should be used.

CORN. — This important crop should be harvested just as fast as possible. It would have been better to have had it all secured before this.

HOGS should receive special attention, for the season is approaching when they should be slaughtered. Moderately fat pork is much superior to very lean.

MANURE may be spread any time now on the grass land. We are sure that it is much better to spread it in the fall, than to let it lie in heaps all winter, and spread it in the spring.

CLEVER should be earthed up for the last time, for it can remain out but a short time longer.

APPLES. — In order to have them keep well, apples must be stored in a cool place.

GRAPE-VINES had better be pruned as soon as the leaves have dropped. After a week or two those that need protection for the winter should be laid down.

STRAWBERRY BEDS at the approach of winter will need to be protected. Straw horse manure, hay, sedge, straw, or pine boughs, answer well for this purpose.

THE FLOWER GARDEN. — TULIPS and HYACINTHS should be planted soon in the garden, and covered with two or three inches of sand. Before the ground freezes, the bed should be covered with leaves, hay or straw to protect them.

LILIES may be protected if left in the ground. Some prefer to take up the Japan lilies, and keep them in the cellar.

PINKS and PANSIES should be covered with pine boughs, as a protection through the winter.

It is a good plan to cover up with straw manure all the hardy herbaceous plants.

GLADIOLUS bulbs should be taken up, dried and put away in a dry place in the cellar.

FARMERS' CLUBS. — The farmer will, during the next few months have many leisure hours after his day's work is done; and the question is, how can he employ his evenings to the best advantage? It seems to us that one evening in each week, at least, can be profitably spent in meeting brother farmers, and discussing various questions connected with their calling. Not only will this course prove a profitable, but a very pleasant one. In many towns there are no lyceum lectures or other gatherings, to bring the farmers, with their wives, sons and daughters, together, and we recommend that the farmer's club be established, and their meeting take the place of the lyceum lecture. It is some work to sustain such a thing, but there is in every community some enterprising individuals ready to take the lead in such an effort. Let live questions connected with agriculture be discussed, with an occasional talk from Dr. Loring, or some other person well posted on the subject, and in this way such gatherings will be made productive of good. Wherever this plan has been tried, it has worked well, and important results have been seen on the farms and in the gardens of those who have thus associated themselves together.

PROGRESS IN FARMING. — The few past years have witnessed great changes in the arts and sciences. The steam railway, with its swift-rolling locomotive and cars, has taken the place of the turnpikes over whose plains and hills the slow-moving teams were driven with the products of the farms, both near and far. Swift flying shuttles, driven by steam or water, weave webs of cloth faster than the old hand-loom could weave inches. In whatever direction we look, we see that vast progress has been made in every branch of manufacture and in every department of labor. Farming is not an exception to the rule, but it too has caught the inspiration, and demands tools and machinery of the most approved kind, that it may sow, cultivate and reap in the shortest possible time and most economical manner; the mowing-machine, capable of cutting an acre or more an hour, crowding out of the field the hand-mower, who cannot mow much more than that in a day. The tedder follows after, and turns over and scatters ares in the same time that a man would go over rods. The horse-rake follows, and long windrows appear across the meadow as though rolled up by the wand of a magician. These and many more machines have been invented to aid the farmer in his work; and he is a confirmed old fogey who refuses or neglects to avail himself of the advantages to be derived from their use. Good hand labor is scarce and dear, and we should use machinery when it can be made to save labor and perform the work. If farming is worth doing at all, it is worth doing well; and we firmly believe that if our young farmers would invest the same amount of capital, and put forth the same amount of energy, in their department of labor that the merchant does in his, that it would in a greater number of cases ensure a competency. It is a false idea that successful farming can only be done at the West; there are thousands of acres, even in old worn-out New England, that can, under the skillful management of an intelligent, active, progressive farmer, be made to yield good results. About the cities we know that as much as a thousand dollars per acre has been paid for lands on which to raise vegetables for the market, and if this will pay in one locality, why not in more? The farmer must, like all others, keep up with the times, and use all the means within his reach, and success is almost certain to follow.

The Righteous Dead.

In South Boston, Oct. 13, of consumption, MRS. ORINA C., wife of Mr. H. W. Fales, and youngest daughter of the late Edmund and Sarah Perley, of Lempster, N. H., aged 42 years.

Mrs. Fales was a woman of great self-possession and rare judgment. As a wife and mother, her virtues and sweetness of disposition will ever be remembered with the most grateful affection. The youngest of a large family, she was especially endeared to every member, and most warmly prized as a friend by all who enjoyed the privilege of her society. Her intelligence and great meekness made her most companionable; and her patience in sickness, and perfect resignation in view of her approaching departure, shed a calm light upon all around her. Educated in Methodism by the best of parents, she inherited, apparently, all the energy and sterling integrity of her father, with the rare virtues and enduring graces of her mother. Though not in formal membership with the Church, she cheerfully trusted in the great Father's love. As she felt the end was near, her heart went out in tender affection towards all, and especially to a dear sister and her family now abroad. Extremely considerate of the dear ones watching at her bedside, her self-forgetfulness continually triumphed over her extreme necessities and increasing sufferings. (Oppressive as was her burden of weakness, she frequently consoled her attendants with the assurance that it was all right. Having given such directions in regard to her personal affairs and the funeral services as she wished, in full possession of her faculties she quietly fell asleep. A. A. M.

REV. JAMES SMITH died in Fayette, Me., Sept. 1, 1870.

Bro. Smith was the son of Rev. Daniel Smith, the first lay Methodist in Maine, being a member of the first class formed in Monmouth, afterwards a local preacher. He died, in great peace, Oct. 10, 1846. (See "Memorials of Methodism," page 321.) James was born in the town of Green, in this State, from which place his parents removed to Wayne, where he spent the days of his youth. He was converted to God at the age of 24 years, in 1824, after some months of serious thought and prayer. Having obtained forgiveness of sins through a crucified Redeemer, he was made to rejoice exceedingly. In his later years he referred to that joyful event, and especially in his last sickness, with exclamations of joy. The transition was so great and glorious, that the early morn found him out among the neighbors proclaiming the joyful news, inviting others to the Saviour.

Having tasted that the Lord was gracious, he was not contented to be inactive, but commenced to improve in public; and the same year of his conversion he was licensed to exhort by Rev. John Atwell, of precious memory, then on Readfield Circuit.

At a Quarterly Meeting Conference, held at Kent's Hill, 1826, he received license to preach, and the same year was employed to preach on Bethel Circuit from September to the close of the Conference year. In 1827 he was admitted on probation into the Maine Conference, and appointed to Strong Circuit; and in 1828 was appointed to Durham Circuit. At the close of this year he retired to the local ranks, not to lay down his commission, but still, while "his hands ministered to his necessities," to preach the Gospel.

He was duly ordained deacon, and elected as a local preacher. During the last winter he had a severe attack of congestion of the lungs, which left him in feeble health, and from which he never fully recovered.

On the 6th of May he attended the funeral of Mrs. Gordon, at Fayette Corner, the place of his residence, which closed his public labors. It was observed that Bro. Smith seemed to be preaching his last sermon.

On the 10th of May he was attacked violently by disease, which, after developing itself, proved to be the dropsy. His sufferings were extreme. Such was his difficulty of breathing, he was not permitted to lie in bed for almost four months. In all his sufferings no murmur escaped his lips. From the commencement of his sickness he seemed to have a premonition that he should die, and settled his business. His great desire seemed to be to depart and be with Christ; but if at any time such a desire was expressed, this was followed by the language of submission, "Not my will, but Thine be done." Amid his extreme sufferings the grace of God was sufficient to sustain him, and in some instances to raise him above all his sufferings, and he triumphed in God, and praised Him above. On the morning of September 1, 1870, he calmly fell asleep in Jesus, in the 71st year of his age.

As a citizen, Bro. Smith was highly esteemed; as a neighbor, his removal will be felt; as a Christian and member of the Church, he was active, a constant attendant on all the means of grace, contributing for the support of the Gospel at home and abroad. He was a subscriber for THIS HERALD from the commencement. Bro. Smith labored in harmony with the preachers on the circuit. His house was a home for the preachers, and still is.

Bro. Smith's ministry was not without fruit, but on the circuits where he labored God gave him souls as the seeds of his ministry, some of whom are in the ministry; and since that time, his ministry has been owned of God in comforting the pious, and in the conversion of sinners. He preached at East Livermore enough to cover one fourth of the time for forty years. At various points in adjoining towns, and farther away, he acceptably preached the Gospel to his fellow-men.

On the 3d of September his funeral obsequies were performed at the church at East Livermore. After an appropriate prayer by Rev. Jno. Woodbury, of Livermore Falls, a sermon was preached by the writer from Rev. vii. 14. Rev. J. Mitchell, of Wayne, and Rev. Mr. Richardson, of Fayette, of the Baptist Church, took a part in the services. The burial-service of the Church added to the solemnity of the occasion. His last resting place is in the cemetery near the M. E. Church, East Livermore, where his family attend church, and where he had preached more than at any other place, in agreement with his request.

He rests from his labors. Having finished his course, he has entered into his Master's joy. A deeply afflicted widow and family are commended to the sympathy and prayers of the Church. May He who said "Let widows trust in Me" be the solace and joy of the widow still. DANIEL WATERHOUSE.

North Fayette, Oct. 14, 1870.

Died, in Marlboro', N. H., June 26, 1870, MRS. SARAH SMITH, wife of Elijah T. Smith, of Fitzwilliam, N. H., and later of Winchendon, Mass., where she preceded her to the spirit world.

She experienced religion in the 15th year of her age, and ever after was bold to take up the consecrated cross. She suffered much from paralysis during her last years; prostrated upon a bed of helpless hours for nearly three years, and deprived of both mental and physical faculties, she patiently awaited the summons to the other world. Knowing in whom she trusted, she would frequently say, "Though He slay me, yet will I trust in Him," and repeat the lines, "I am waiting by the river," etc. The last mortal conflict was severe, but she sweetly yielded up her breath one Sabbath afternoon, at 4 o'clock, in the 75th year of her age.

"Sweet singer thou in Zion's courts,
Imbued with holy love,
Thy voice is heard in sweet accord
With choral songs above."

Marlboro', N. H., Oct. 11, 1870.

J. E. M. C.

Died, in Houlton, Me., Oct. 5, SARAH S. FERNALD, of Tremont, Me., aged 24 years.

Sister F. was a member of the M. E. Church, and did what she could for the cause of Christ. She came to this place to attend the funeral of her sister, Nancy Fernald, sickened, and in just four weeks followed her. She was ready. The sisters meet in heaven, with Jesus to dwell. H. W. B.

Died, in Hodgdon, Me., Oct. 9, JAMES CROMWELL, aged 61 years.

Bro. C. lived long, to love and honor Jesus. He has given to our ministry one son, now stationed at Brewer, Me. Our brother suffered much in his last sickness, but his last hour was a coronation. H. W. BOLTON.

In Nashua, N. H., Bro. CUMMINGS WESTON, aged 54 years. He had been connected with the M. E. Church thirty one years, and had held the relation of a class leader almost from the date of his conversion. A character so irreproachable, and commanding such universal confidence, is rarely found. It was a treasure to the Church, and its memory will linger in consolation around her bereaved altars. C.

Died, in Cushing, Me., on the morning of the 26th of August, 1870, in the triumphs of Christian faith MRS. ANZELIA, wife of Edward Fogarty, aged 28 years and 2 months.

One more of the faithful and true has gone. God is calling the weary to rest. And though they must pass death's gloomy portal to enter the resting place of the soul, the Christian's home, yet Jesus gently, sweetly whispers as they draw near the shadow, "Lo, I am with you." Faithful to his promise, our blessed Lord "keep him in perfect peace whose mind is stayed on Him." This dying follower of Christ tasted this promise, and found Him a faithful Promiser.

Sister Fogarty was converted to Christ, and had a very clear evidence of her acceptance, in the spring of 1867, under the earnest and faithful labors of Bro. Charles Fry. During the three years of her connection with the M. E. Church, she has been a shining light, both to the Church and the world; and though she has now gone home to join the triumphant throng above, her light is shining still. Her holy life is before us now, and her dying testimony and appeal are yet ringing in our ears.

For one year she had been a great sufferer, waiting patiently for ghastly consumption to complete its fatal work. Her last days were full of bodily anguish, but spiritual bliss and sweet peace filled her soul. Strong faith and hope, sure anchor of the soul, enabled her to triumph so completely over her pain and the sorrow of parting with the loved friends gathered around her dying bed, that just before her death, turning upon them her fearful eyes full of angelic light, with peace written in lines of heavenly radiance on every feature of her shining face, she sweetly said, —

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there."

and peacefully sleeps in the arms of her Lord.
Cushing, Oct. 12, 1870.

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